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## Vorwort

### **Die Schriftnamen für die Inhaber des göttlichen Predigtamtes\***

„Denn sie wachen über eure Seelen, als die da Rechenschaft dafür geben sollen.“ So lesen wir Hebr. 13, 17. Und dies ernste Wort gilt nicht nur den Zuhörern, den Gemeindegliedern, sondern gerade auch den Pastoren, den Inhabern des göttlichen Predigtamtes, denen die Seelen in der Gemeinde anvertraut sind. Wenn diese für die Seelen ihrer Gemeindeglieder verantwortlich sind, wenn sie dafür Rechenschaft geben sollen, so sollen und müssen sie sich ihrer Verantwortung bewußt werden und bleiben, damit sie nicht in einen faden, oberflächlichen Professionalismus hineingeraten und ihre Arbeit nicht in einer rein maschinhaften Weise tun.

Diese große Wahrheit wird allen Pastoren vorgehalten nicht nur in den vielen Stellen Alten und Neuen Testaments, die ihnen die Pflichten ihres Amtes ex professo vorführen, sondern sie liegt auch in den Namen, die von Jesu und den inspirierten Schreibern gebraucht werden, wenn sie von den Inhabern des Predigtamtes reden. Ein jeder dieser Namen bietet so viele Gedanken, daß er mit den Stellen, in denen er gebraucht wird, sehr wohl als Grundlage einer besonderen Diskussion auf Pastoralkonferenzen gebraucht werden könnte.

Wir beginnen mit dem Namen Jünger, jaθταλ, einem Wort, das ja eigentlich Schüler oder Lernender heißt. „Dabei wird jedermann erkennen, daß ihr meine Jünger seid, so ihr Liebe untereinander habt“, sagt der Heiland zu den Elfen am Abend vor seinem Tode. Er selber hatte ja schon zu Anfang seiner öffentlichen Lehrtätigkeit, zu Anfang des Jahres 27, sofort eine Anzahl von Männern als seine Jünger berufen und erwählt, wie wir im ersten Kapitel des Johannesevan-

\* ) Frei nach einem Article des verstorbenen Prof. A. T. Robertson in *The Review and Expositor*.

geliums lesen. Es waren dies Andreas, Johannes, Petrus, Philippus und Nathanael, vielleicht auch Jakobus, der Bruder des Johannes, Joh. 1, 35 ff. Diese waren während des ersten Jahres seiner Amtstätigkeit wenigstens zeitweilig bei ihm. Vgl. Kap. 2, 11. 12. 22; 4, 8. 27. 32. Diese fünf oder sechs Männer waren es, die sich unten am Jordan zu ihm gesellten, die bei dem Wunder zu Kana gegenwärtig waren und ihn nach Kaperneum, nach Jerusalem und dann auf der Rückreise nach Galiläa begleiteten. Zu diesen gesellten sich sehr früh, Apost. 1, 21. 22, andere Jünger oder Schüler, die Jesum als ihren Meister oder Lehrer anerkannten, Luk. 6, 13. Es mag eine ganz bedeutende Anzahl von *μαθηταῖς* gewesen sein, die, wie Andreas und Simon, wie Jakobus und Johannes, Jesu nachfolgten, Luk. 6, 17; Joh. 6, 66, wie auch später der Name auf die Anhänger der Lehre Jesu im allgemeinen angewandt wird, Apost. 6, 7. Dabei bleibt aber stehen, daß der Name *Jünger* oder *Schüler* spezifisch von den Zwölfen gebraucht wird, selbst nach ihrer Berufung in das Apostolamt, Matth. 10, 1. Sie waren eben während der ganzen Zeit der Lehrtätigkeit Jesu seine Schüler, die ihre Lernzeit, ihre Seminarzeit, in seiner Nachfolge zubrachten, die in ganz eigenartigem Sinne von ihm lernen sollten, die er auch von dem Volk besonders nahm, um ihnen gewisse Punkte noch besonders auszulegen, Mark. 4, 34; Luk. 10, 23. Besonders auf seiner längeren Reise in die Gegend von Thyrus und Sidon und die Provinz Philippis hatte der Heiland Gelegenheit, mit seinen Jüngern insonderheit zu reden und ihnen die Geheimnisse des Himmelreichs zu offenbaren. — Jeder Pastor, dem es ein wirklicher Ernst ist mit seinem Amte, wird das Vorbild der Jünger des Heilandes fortwährend vor Augen haben. Wie diese, so muß auch er allezeit ein Schüler Jesu Christi sein, sich fortwährend mit seinem Wort beschäftigen, sich immer mehr darein vertiefen, auf jede mögliche Weise versuchen, es immer besser zu verstehen und auszulegen, es sonderlich auch immer besser auf seine Gemeinde anzuwenden und diese in ihrem allerheiligsten Glauben und in ihrem Leben der Heiligung zu stärken. Jeder Pastor, der nicht fortwährend weiterarbeitet und weiterstudiert, wird in seinem geistigen und geistlichen Leben verflachen und verkümmern. Es ist ein Jammer, daß bei der vorgeschütteten Vielgeschäftigkeit unserer Zeit das Studium des Pastors am ersten leidet. Robertson schreibt mit Recht: "The dead-line in the ministry is reached the day that a man stops learning." Gilt es schon von den Zuhörern, wie Petrus schreibt, daß sie wachsen sollen in der Gnade und Erkenntnis des Heilandes, wieviel mehr von den Predigern, die diesen unsterblichen Seelen dies Wissen beibringen und sie in der Erkenntnis des Heils fördern sollen! Nur ein Prediger, der dies bedenkt und danach handelt, wird mit den Jahren in seinem Lehren immer mehr zunehmen an Tiefe und Kraft. Nur er ist ein wahrer *μαθητής*, ein Schüler Jesu.

Der zweite Ehrenname christlicher Prediger ist *Diener*, *διάκονος*, nicht im technischen Sinn von den Inhabern des Hilfsmates, wie in

Phil. 1, 1 und 1 Tim. 3, 8—13, sondern im Sinne von 1 Kor. 4, 1: „Dafür halte uns jedermann, nämlich für Christi Diener.“ Der Heiland selber hatte sich diesen Namen beigelegt, als er seinen Jüngern sagte: „Ich aber bin unter euch wie ein Diener“, Luk. 22, 27; vgl. Matth. 20, 28. Das Wort διάκονος bedeutet einen, der mit allem Fleiß und Eifer arbeitet, so daß er in seiner Eile sogar Staub aufwirbelt. Das war Christi Auffassung von wahrer Dienst, von wahrer Größe im Reiche Gottes, daß einer sich dem andern in selbstloser Weise unterordnet und mit allem Eifer für ihn arbeitet. So hat Paulus sich mit Vorliebe einen Diener genannt, einen Diener des Evangeliums, Kol. 1, 23, einen Diener Christi nach dem göttlichen Predigtamt, Kol. 1, 25, wie er auch 2 Kor. 11, 23 schreibt im Gegensatz zu den judaisierenden Lehrern: „Sie sind Diener Christi; (ich rede törichtlich) ich bin wohl mehr.“ Aber sein größtes Wort in dieser Hinsicht ist 1 Kor. 3, 5: „Wer ist nun Paulus? Wer ist Apollo? Diener sind sie, durch welche ihr seid gläubig worden.“ Während der Apostel genau unterscheidet zwischen Menschenfrechten und Dienern des Evangeliums und der Gemeinde um Christi willen, betont er doch immer wieder die Tatsache, daß der Dienst des Predigtamtes eine völlige Hingabe seiner Inhaber erheischt nach allen Gaben des Leibes und des Geistes. Der beste Pastor in den Augen des Heilandes mag einer sein, von dem man gar selten hört, der zu den Stillen im Lande gerechnet wird, der mit aller Treue das ihm befohlene Amt ausrichtet, der von keiner höheren Auszeichnung weiß als der, daß er im Dienst des Wortes steht.

Der dritte Name, der uns zu ernstem Nachdenken bringen soll, ist der Name Zeugen, μάρτυρες. Auch dieser Name findet sich in den Reden des Heilandes, wenn er unter andern sagt: „Ihr werdet meine Zeugen sein . . . bis an das Ende der Erde“, Apost. 1, 8. Derselbe Gedanke liegt in den Worten Christi am Abend vor seinem Tode: „Wenn aber der Tröster kommen wird, . . . der wird zeugen von mir. Und ihr werdet auch zeugen“, Joh. 15, 26. 27. Es ist bezeichnend, daß der Herr hinzufügt: „Denn ihr seid von Anfang bei mir gewesen.“ Denn das ist das Hauptfordernis bei einem Zeugen, daß er wirklich die Kenntnis von dem besitzt, was er zu bezeugen vorgibt. Die Apostel des Herrn hatten das Wort von ihrem Meister, und sie waren ausgerüstet mit Kraft aus der Höhe. Darum konnte Petrus so kühn ausrufen: „Diesen Jesum hat Gott auferweckt; des sind wir alle Zeugen“, Apost. 2, 32. Und kurz darauf, als er und Johannes sich vor dem Hohen Rat verantworten mußten, scheutn sie sich nicht, diesen Mächtigen des Volks zu sagen: „Wir können's ja nicht lassen, daß wir nicht reden sollten, was wir gesehen und gehöret haben“, Apost. 4, 20. Das war wahrer Bekennermut, der es wagt, selbst im Angesicht des Todes die Wahrheit ohne Rücksicht zu bezeugen. — Solche Zeugen im Predigtamt sind unwiderrücklich. An ihnen sieht man, daß sie mit Jesu gewesen sind, daß sie nicht vom bloßen Hörensagen reden, sondern ihre Herzens-

überzeugung vortragen. Solche Zeugen sollen alle wahren Prediger des Evangeliums sein, Männer, die durch ihre Erkenntnis des Heilandes die παρονοία gewonnen haben, daß sie ohne Menschenfurcht und Menschengefälligkeit das Wort vom Kreuz verkündigen.

Eng verwandt aber mit diesem Beugnamt der wahren christlichen Prediger ist ihr Heroldamt, daß sie als *Herolde*, κηρύκεις, ihres Herrn fungieren. Mit berechtigtem Stolz sagt der Apostel Paulus von sich, daß er ein Herold und Apostel sei, 1 Tim. 2, 7; vgl. 2 Tim. 1, 11. Denn ein Herold ist mit Machtbefugnissen ausgerüstet, sonderlich mit der, daß er die amtlichen Mitteilungen und Verordnungen seines Herrn übermittelt, sei dieser nun ein Kaiser, König, Präsident oder eine sonstige regierende Person. Für den Apostel bedeutete dies Amt, daß er als ein Gefandter Christi seines Amtes wartete, 2 Kor. 5, 20, daß er als Stellvertreter seines Herrn Menschen allenthalben die durch Christum geschehene Versöhnung anbot. Dieser Heroldsdienst liegt auch sonderlich in dem Verbūm κηρύσσειν, das wir gewöhnlich mit „predigen“ übersetzen, das aber in erster Bedeutung wiedergegeben werden sollte als „die Arbeit eines Herolds verrichten, verkündigen“. So wird es von Johannes dem Täufer, dem Vorläufer des Heilandes, gebraucht, Matth. 3, 1. So wird auch von Jesu ausge sagt, daß er umherging in alle Städte und Märkte, in ihren Schulen lehrte und das Evangelium von dem Reich predigte, Matth. 10, 35. Denselben Ausdruck braucht der Heiland mit Absicht auf die Arbeit seiner Jünger: „Gebet aber und predigt und sprech: Das Himmelreich ist nahe herbeikommen“, Matth. 10, 7. — Herolde, Prediger, sollen die Inhaber des göttlichen Amtes sein; sie sollen die Reichssache ihres großen Meisters vertreten; sie sollen laut rufen und ohne Rückhalt verkündigen. Robertson schreibt: „It is a noble conception of a minister as the herald of salvation to men and calls for men of character and force.“ Ein wahrer Prediger Christi ist Inhaber des höchsten Amtes auf Erden, weil er Stellvertreter Jesu Christi ist. Dies ist seine Stellung nicht nur, wenn er auf der Kanzel steht, sondern wo immer er seines Amtes wartet. So stand es bei Paulus, der seinen Heroldsdienst versah, ob es nun in einer jüdischen Synagoge, in der Schule eines Rhetors, in einem Privathause, am Ufer eines Flusses, am Meerestrande, im Gerichtszimmer eines Felix oder Festus, vor einer entmenschten Volksmasse, in einem Palast oder in einem Gefängnis war.

Ein weiterer Ehrenname der Inhaber des göttlichen Amtes in einer christlichen Gemeinde ist *Arbeiter*, ἔργαται. Es ist ein Wort, das schon der Heiland mit Vorliebe gebrauchte, wie Matthäus von ihm berichtet, Kap. 9, 37, 38: „Da sprach er zu seinen Jüngern: Die Ernte ist groß, aber wenig ist der Arbeiter. Darum bittet den Herrn der Ernte, daß er Arbeiter in seine Ernte sende.“ Ein christlicher Prediger soll ein Mann sein, der in der Verrichtung der ihm anbefohlenen Arbeit, ἔργον, seinen Mann stellt. Er soll wirklich arbeiten, nicht kritis-

sieren, nicht faulenzen. Das Erntefeld des Herrn bedarf Schnitter, die vor keiner Anstrengung, die mit ihrem Amte verbunden ist, zurück-scheuen. In dieser Ernte kann nie vor einem Überfluss an Arbeitern die Rede sein, höchstens von einer Unwilligkeit oder von einem Unver-mögen, die Ernte einzuhemsen. Solange auch nur ein Land, eine Stadt, ein Dorf, eine Gegend noch ohne die reine Predigt des Evangeliums ist, liegt die Arbeit noch vor uns und soll getan werden. Und dabei sollen wir uns gefragt sein lassen, daß die Prediger als Arbeiter im Erntefeld des Herrn dafür sorgen können und sollen, daß sie als Mitarbeiter Gottes (1 Kor. 3, 9) andere Mitarbeiter aus dem sogenannten Laienstande herzuziehen und heranbilden, wie das schon in der ersten Christenheit der Fall war, wo die durch die erste Verfolgung zerstreuten Christen umhergingen bis gen Phönizien und Zypern und Antiochia und als Missionare tätig waren.

Ferner sollen die Inhaber des göttlichen Amtes in der Gemeinde rechte Haushalter, οἰκονόμοι, sein. Davon redet schon unser Heiland, wenn er spricht: „Wie ein groß Ding ist's um einen treuen und klugen Haushalter, welchen der Herr setzt über sein Gesinde, daß er ihnen zu rechter Zeit ihr Gehühr gebe!“ Luk. 12, 42; vgl. Matth. 24, 45. Der Haushalter bleibt demnach ein Knecht und ist seinem Herrn Rechenschaft schuldig. Aber der Herr hat ihm seine Güter oder einen Teil seiner Güter anvertraut. Der Knecht kann mit diesen Gütern nicht schalten und walten nach Belieben, sondern hat sich nach den ihm gegebenen Vorschriften zu richten. Damit ist auf den Haushalter eine schwere Verantwortung gelegt, wie das auch in den Worten des Apostels Paulus zum Ausdruck kommt: „Dafür halte uns jedermann, nämlich für Christi Diener und Haushalter über Gottes Ge-heimnisse. Nun sucht man nicht mehr an den Haushaltern, denn daß sie treu erfunden werden“, 1 Kor. 4, 1. 2. Das macht die Sachlage allerdings ernst und wichtig, weswegen auch der Apostel Tit. 1, 7 schreibt: „Denn ein Bischof soll untaelig sein als ein Haushalter Gottes.“ Und Petrus hat vornehmlich die Prediger im Sinn, wenn er 1 Petr. 4, 10 ermahnt: „Und dienet einander, ein jeglicher mit der Gabe, die er empfangen hat, als die guten Haushalter der mancherlei Gnade Gottes.“ Die Pflicht und die Verantwortung, Geheb und Evangelium recht zu teilen, jedem Zuhörer das ihm Zukommende zu rechter Zeit zu geben, die Geheimnisse Gottes, sonderlich die Sakra-mente, recht zu verwalten, sind Forderungen an die Haushalter Gottes, die einen jeden zu rechter Treue anspornen sollten.

Ein Schriftname für die Inhaber des göttlichen Amtes, der einen besonders lieblichen und einladenden Klang hat, ist Evangelisten, εὐαγγελισται, Verkünder froher Botschaft. Diese Seite des Amtes wird schon im Alten Testament angedeutet in dem bekannten herrlichen Passus Jes. 52, 7 ff.: „Wie lieblich sind auf den Bergen die Füße der Boten, die da Frieden verkündigen, Gutes predigen, Heil verkündigen,

die da sagen zu Zion: Dein Gott ist König!" Allerdings wird im Neuen Testamente das Wort „Evangelist“ vorzugsweise gebraucht von Männern, die in besonderer Weise Gehilfen der Apostel waren, wie Philippus, Apost. 21, 8, und auch Lukas. Auch die Stelle Eph. 4, 11, redet jedenfalls von einer besonderen Gruppe von Männern, denen sonderlich die Arbeit in der Mission anbefohlen wurde. Aber schon das Wort Evangelist richtet die Gedanken auf das Evangelium und dessen Verkündigung als die frohe Botschaft von der gnädigen Vergebung der Sünden durch Christi Blut und Tod. Deswegen ermahnt der Apostel Paulus seinen jungen Gehilfen Timotheus: „Tu das Werk eines evangelischen Predigers“ (*ἔργον εὐαγγελιστοῦ*), womit der Apostel eben diese Tätigkeit des Dieners Christi in den Vordergrund rückt, die den Menschen die Schönheit und Herrlichkeit der neutestamentlichen Botschaft vor die Augen führen will. Wie unser Heiland nach dem Bericht des Lukas, Kap. 8, 1, predigte und das Evangelium vom Reich Gottes verkündigte (*εὐαγγελιζόμενος*), so muß dies unbedingt die Haupttätigkeit eines christlichen Predigers bleiben. Und das schließt in sich, daß der Prediger das Evangelium wirklich an den Mann bringt, daß er im besten Sinne des Wortes "follow-up work" besorgt. Das ist der beste Prediger, der auch Evangelist ist, der seine Predigt in der Privatfeelsorge auf die einzelnen Seelen anwendet und sie so vollends für Jesum gewinnt. Es mögen nicht alle Prediger diese Gabe in gleichem Maße besitzen, aber kein Pastor darf den Bedürfnissen der einzelnen Seele hilflos gegenüberstehen. Er soll im besten Sinne des Wortes ein Menschenfischer sein.

Recht verstanden, soll auch jeder Inhaber des göttlichen Amtes ein Prophet, προφήτης, sein. Denn ein Prophet ist nicht nur ein Mann, der das Zukünftige voraus sieht und voraussagt, sondern auch einer, der die Botschaft Gottes an die Menschen verkündigt. Allerdings werden Johannes der Täufer und auch Agabus als Propheten bezeichnet, und sie waren dies im spezifischen Sinne des Wortes. Aber ersterer hat, wie wir wissen, vornehmlich als Verkünder der Wahrheit gedient. In der Gemeinde zu Antiochien in Syrien werden die Propheten neben den Lehrern genannt, Apost. 13, 1—3. Das besonders Charakteristische im Dienst eines Propheten ist die Tatsache, daß er in steter Verbindung mit Gott steht und daß er den Menschen die Offenbarung Gottes an sie kundgibt, einerlei ob sie diese gerne annehmen oder nicht. Wie Luther von sich selber sagte, daß er ein Prophet seines deutschen Volkes sei, so soll jeder Prediger des Evangeliums von sich sagen dürfen, daß er ein Prophet des Höchsten ist, nämlich in dem Sinne, daß er die Offenbarungen seines Herrn und Meisters, wie sie in der Schrift vorliegen, seinen Mitmenschen vorlegt und ihnen den ganzen Ratschluß Gottes verkündigt. Dies benötigt allerdings echten Propheten- und Bekennermut, durch den sich der Prediger leicht Anfeindungen und Verfolgungen aussekt. Aber eben dieser Mut sollte sich in unsren Tagen weit mehr finden; denn der Prediger, der sich noch von Menschenfurcht und Men-

schengefälligkeit beherrschen und leiten läßt, kann nicht in vollem Maße im Dienste seines himmlischen Herrn stehen.

Eng verwandt mit der Arbeit der Prediger als Propheten ist ihr Amt als Lehrer, διδάσκαλοι. Den Ehrennamen Meister, Lehrer, hat sich schon der größte Rabbi aller Zeiten beigelegt, nämlich unser Heiland, wenn er z. B. am Abend vor seinem Tode zu seinen Jüngern sprach: „Ihr heiset mich Meister und Herr und saget recht daran; denn ich bin's auch“, Joh. 13, 13. Er ist wirklich, wie das auch Nikodemus anerkannte, „ein Lehrer von Gott kommen“, Joh. 3, 2. Aber der große Oberlehrer hat es für gut befunden, eine große Anzahl von Unterrichtern anzustellen, die in seinem Auftrag und nach seinen Vorschriften Lehre treiben, Menschen unterrichten sollen. Darum nennt sich Paulus 1 Tim. 2, 7 nicht nur einen Prediger und Apostel, sondern auch einen „Lehrer der Heiden“. Derselbe Mann, der zeitlebens ein Schüler oder Jünger, ein Arbeiter, ein Missionar war, durfte sich doch auch zugleich einen Lehrer nennen. Und nicht nur das, sondern er macht es zu einer Bedingung für den Inhaber des göttlichen Amtes, daß er „lehrhaftig“, διδακτικός, sei, daß er nicht nur die Wahrheit wisse, sondern daß er auch die Fähigkeit habe, sie andern mitzuteilen, sie an die Gemeinde weiterzugeben. Und daß dies eine Bedingung für alle zukünftigen Zeiten sein sollte, ergibt sich aus dem bekannten Wort des Apostels 2 Tim. 2, 2: „Was du von mir gehöret hast durch viel Zeugen, das befiehl treuen Menschen, die da tüchtig sind, auch andere zu lehren.“ Dabei wird durchaus nicht in Abrede gestellt, daß manche Prediger die Lehrgabe in einem ganz besonderen Maße besitzen mögen, wie man das aus Eph. 4, 11; Röm. 12, 7 und andern Stellen geschlossen hat. Tatsache aber bleibt, daß die Schrift von jedem Inhaber des Predigtamtes erwartet, daß er lehrhaft sein soll. Man sehe sich nur die vielen Schriftstellen unter διδάσκαλος und διδάσκειν an, und man wird sich diesem Schluß nicht entziehen können. Hauptziel eines jeden Predigers muß sein, daß er durch Gottes Gnade nicht nur die Schrift immer besser auslegen, sondern auch in demselben Maße anwenden kann. Ermahnung und Anwendung, die auf der sicheren Grundlage einer wahren Schriftauslegung beruhen, werden ihren Zweck nicht verfehlen.

Ein weiterer Schriftname für die Inhaber des göttlichen Amtes, den wir in dieser Verbindung nicht übersehen dürfen, ist Apostel, ἀπόστολοι, vornehmlich im Sinn von Abgesandten, Missionaren. So ist der Heiland selbst der Abgesandte Gottes, seines himmlischen Vaters, und damit der Vertreter Gottes auf Erden, Joh. 17, 3; Hebr. 3, 1, so daß er unter anderm von sich sagen konnte: „Ich bin vom Vater ausgegangen und kommen in die Welt“, Joh. 16, 28. Aber derselbe Heiland hat auch seinen Jüngern gesagt: „Gleichwie mich der Vater gesandt hat, so sende ich euch“, Joh. 20, 21. Sie sollten seine Abgesandten und damit seine Vertreter sein. Nun wird allerdings das Wort Apostel im eigentlichen und eminenten Sinne von den Zwölfen gebraucht, die

der Herr in besonderer Weise abgeordnet hat, die die Lehrer der ganzen Welt sein sollten bis an das Ende der Tage, Luk. 6, 13. Daneben legt aber die Schrift den Titel Apostel auch andern hervorragenden Lehrern der Kirche bei, z. B. Barnabas, Apost. 14, 14, sowie Andronikus und Junias, Röm. 16, 7. Auch zitiert Christus aus der Weisheit Gottes, Luk. 11, 49: „Ich will Propheten und Apostel zu ihnen senden“, womit er jedenfalls andeutet, daß er auch andere Apostel oder Abgesandte als seine Stellvertreter in die Welt senden werde. Ferner ist zu bedenken, daß sich auch sonst im Neuen Testamente die ursprüngliche Bedeutung des Wortes Apostel erhalten hat, wie in 2 Kor. 8, 23, wo Apostel die Männer bezeichnet, die als Abgesandte und Vertreter der Gemeinden dienten. — Wie Johannes der Täufer ein Mensch war, von Gott gesandt, so sind durch ihres Berufes alle christlichen Prediger Apostel, das heißt, Abgesandte und Stellvertreter des Herrn. Sie sollen allerdings nicht sein wie diejenigen Propheten, die ließen, obgleich Gott sie nicht gesandt hatte. Aber in ihrem Amt und Beruf muß das Bewußtsein, daß Gott selber hinter ihnen steht, klar zum Ausdruck kommen. Und darum werden wahre christliche Prediger auch immer eifrige Missionare sein. Gewöhnlich steht es so, daß der Missionar eines Pastors das Thermometer für das Missionsinteresse in seiner Gemeinde ist. Auch ist beherzigenswert, was Robertson schreibt: „If all the pastors at home were real missionaries, there would be no lack of support of the work abroad.“

Ein Schriftname, der besonders anspricht, ist Hirten oder Pastoren, ποιμένες. Jesus selbst nennt sich den guten Hirten, Joh. 10, 11, dessen Herz in Liebe mit den Schafen und Lämmern verbunden ist, der selber das Vorbild des Hirten ist, der die neumundneunzig Schafe der Herde zurückläßt und hinausgeht, um das eine verlorne Schäflein zu suchen. Darum wird er auch Hebr. 13, 20 „der große Hirte der Schafe“ genannt, und Petrus redet von ihm als dem „Hirten und Bischof der Seelen“ (1 Petr. 2, 25) und als dem „Erzhirten“ (1 Petr. 5, 4). Aber eben dieser Oberhirte spricht am See Genesareth zu Petro: „Weide meine Schafe; weide meine Lämmer!“ Joh. 21, 15 ff. Paulus ermahnt die Inhaber des göttlichen Gemeindeamtes in Ephesus, daß sie die Gemeinde Gottes weiden sollen, Apost. 20, 28, und Eph. 4, 11 reicht er die Hirten ein in die Liste der Arbeiter, die neben den Aposteln, Propheten, Evangelisten und Lehrern der Gemeinde dienen. Es gilt darum ganz allgemein von allen christlichen Predigern, was Petrus schreibt: „Weidet die Herde Christi, so euch befohlen ist, und sehet wohl zu, nicht gezwungen, sondern von Herzensgrund“, 1 Petr. 5, 2. Mit andern Worten: Jeder wahre christliche Prediger soll zugleich Hirte oder Pastor sein; er soll an den einzelnen Seelen arbeiten, nicht nur als Missionar und Evangelist, sondern auch als Seelsorger. Er soll sich dessen immer bewußt sein, daß er über die Seelen zu wachen hat, weil er vor Gott für

jede Seele Rechenschaft ablegen muß. Welch überaus ernste Predigt liegt doch für jeden Diener am Wort in dem Namen „Hirte“, „Paster“!

Haben die meisten der bisher genannten Namen es hauptsächlich zu tun gehabt mit den Funktionen des Diener am Wort, so haben wir noch zwei andere Namen, die vornehmlich die Stellung der Prediger beschreiben. Da ist zunächst der Name *Älteste*, *πρεσβύτεροι*. Ursprünglich nur vom Lebensalter gebraucht, erhielt der Name später, sonderlich auch in den jüdischen Synagogengemeinden, die Bedeutung eines Amtsträgers. Im Neuen Testament finden wir das Wort zuerst als Bezeichnung eines Amtes in Apost. 11, 30, wo von der Kollekte der Gemeinde zu Antiochen gesagt wird, daß sie nach Jerusalem geschickt wurde zu den Ältesten „durch die Hand Barnabä und Sauli“. Schon in den ersten Jahrzehnten der christlichen Kirche findet sich eine Unterscheidung zwischen diesem Amt und dem der Apostel einerseits (Apost. 15, 2, 22) und dem der Diaconen andererseits (Phil. 1, 1). Obgleich das Alter mit Absicht auf das Amt eine wichtige Rolle spielte, so war es doch für die Übernahme des Amtes nicht ausschlaggebend. Die Mitglieder des Presbyteriums oder des Ältestenrates waren die Inhaber des Regieramtes in der Gemeinde, ob sie nun ausschließlich im Wort und in der Lehre arbeiteten oder ob sie vornehmlich andere Dienste, z. B. in der Armenfürsorge, verrichteten, 1 Tim. 5, 17. (Vgl. für das Diaconen- und Diaconissenamt 1 Tim. 3, 8—13.) Jede Gesamtgemeinde in den großen Städten hatte jedenfalls mehrere Älteste, wie z. B. Jerusalem, Apost. 21, 18, Ephesus, Apost. 20, 17, und Philippi, Phil. 1, 1, die wahrscheinlich die Fürsorge der Hausgemeinden unter sich verteilten, Röm. 16, 5. Auch in unsern Tagen, wo die Regierungsgabe allerdings auch in verschiedenen Graden ausgeteilt ist (vgl. Röm. 12, 8; 1 Kor. 12, 28b), wird von jedem Prediger erwartet, daß er die Regierungsgabe wenigstens in dem Maße besitze, daß er seinem Amt und seiner Gemeinde wohl vorstehen kann. Während er sich nicht anmaßen wird, über das Volk zu herrschen, 1 Petr. 5, 3, so ist doch die Leitung der Gemeinde in seinen Händen, und er kann sich dieser Verantwortung nicht ohne Verleugnung des ihm befohlenen Amtes entziehen.

Dies betont auch noch insonderheit ein den Predigern, den Inhabern des göttlichen Amtes, gegebener Name, der in der Schrift wiederholt als Synonym für Älteste gebraucht wird, nämlich *Bischöfe* oder *Aufseher*, *ἐπίσκοποι*. Seiner Etymologie nach ist ein Bischof einer, der die Aufsicht zu führen hat, dem also hierin eine bestimmte Verantwortlichkeit auferlegt wird. Christus selber wird von Petrus der Bischof unserer Seelen genannt, 1 Petr. 2, 25. Dass die Ältesten der Gemeinde zugleich Bischöfe genannt werden, Apost. 20, 17, 28; Tit. 1, 5, 7, zeigt, daß Gott von allen Inhabern des Amtes erwartet, daß sie die ihnen von ihm auferlegte Aufsicht in rechter Weise übernehmen. Das Neue Testament kennt nach der Zeit der Apostel, die die Lehrer der ganzen Christenheit waren und sind, keinen höheren oder niederen Rang mehr, sondern

alle Inhaber des von Christo gestifteten Amtes stehen auf gleicher Stufe und sollen die Pflichten des Bischofsamtes ausüben. Wenn wir auch einen Unterschied in der Regierungskraft konstatieren müssen, wie sich diese sogar im Apostelkreis offenbarte, so darf sich doch kein Pastor dem entziehen, daß er wirklich Führer, Leiter, Aufseher in seiner Gemeinde ist, und zwar allen ihm anvertrauten Seelen gegenüber.

Dies tritt noch mehr hervor in dem letzten Schriftnamen, den die Inhaber des göttlichen Gemeindeamtes nach der Schrift führen, nämlich in dem Namen **Wächter, oxotol**. Dieser Name findet sich wiederholt im Alten Testamente, sonderlich Jes. 3, 17: „Ich habe dich zum Wächter gesetzt über das Haus Israël“, und Kap. 33, 6: „Ihr Blut will ich von des Wächters Hand fordern.“ Aber daß diese besondere Funktion der Inhaber des göttlichen Amtes auch im Neuen Testamente gilt, geht unter anderm aus Hebr. 13, 17 hervor: „Gehorchet euren Lehrern und folget ihnen; denn sie wachen über eure Seelen, als die da Rechenschaft dafür geben sollen.“ Von diesem Worte hat man mit Recht gesagt, daß es jeden Prediger des Evangeliums in das Wort und auf die Knie treiben sollte, damit die Vorbereitung auf jede Predigt, jede Bibelstunde, jeden Kranken- und sonstigen seelsorgerlichen Besuch mit äußerster Gewissenhaftigkeit geschieht. Und gerade weil diese Arbeit in rechter evangelischer Weise geschehen soll, bedarf es um so größerer Sorgfalt. Allerdings muß auch das Gesetz gehandhabt werden, sonderlich bei einem Menschen, der sich als ein hartnäckiger und boshafter Sünder zeigt; aber das Wächteramt des christlichen Predigers soll auf das engste verbunden sein mit seinem Pastorenamt, mit seinem Dienst als Seelsorger. Nicht um die Seelen aus der Kirche und Gemeinde zu treiben, ist er als Wächter gesetzt, sondern um sie recht zu laden und zu reizen und zu ermahnen. Und eben darum heißt es mit Recht: Wie jede Predigt auf den Knien erbettet werden sollte, so auch die Weisheit, in jedem Falle, wo das Wächteramt zu Recht besteht, wirklich das Evangelium in seiner vollen Süßigkeit zu verkündigen.

P. E. Kreßmann.



## The Pastor and His Office

“Our office is a different thing now than what it was under the Pope; it has now become earnest and salutary. Hence it involves much more trouble and labor, danger and trial, and secures but little reward and gratitude in the world; but Christ Himself will be our reward if we labor faithfully.” So Luther wrote in the preface to his Small Catechism four hundred years ago. Does the pastor of today think in such terms of his pastoral office?

A pastor is normally as human as the congregation which he serves; the same influences which affect their lives also affect his. A pastor must live in the world as it is, “in the midst of a crooked

and perverse nation." Phil. 2, 15; he must encounter its peculiar temptations and battle against its besetting sins and stand up over against its ridicule and mockery. Nor can he altogether escape the evil influences of the world's environment and the *Zeitgeist*; he would cease to be human if he could. The office of the ministry does not surround a pastor with a halo which makes him immune to the temptations of the flesh, the world, and the devil. The levity and the superficiality, the quest after leisure and pleasure, the materialistic spirit and the religious indifferentism, all these characteristics of our restive age cannot leave even the Christian pastor altogether untouched. *The National Preaching Mission*, this attempt to bring about a spiritual awakening of the American churches during the past months, was largely a confession that the spiritual leaders had failed their people. In making this statement, we do not mean to say that we have been blameless and have lived up to our opportunities and responsibilities. Among those who have walked on this earth since the fall of man there is only One who could say, "Which of you convinceth Me of sin?" John 8, 46. We well know that the pastor has always been the greatest problem in the Church.

In our own churches our people are looking to their pastors for spiritual leadership at a time when the whole world is in unrest, at a time when the religious situation in our country is worse than it ever has been during our lifetime, at a time when our Lutheran Church with its pure Gospel is given the greatest challenge to fulfil its mission that it ever has had in this country. *In this critical period our pastors dare not fail us.* The responsibility which God and the Church has placed upon them calls for great consecration on their part and for a right understanding of the present religious needs. We shall therefore do well at this time to learn anew to think of the pastoral office in the terms of the holy Word of God.

## I

That Christians living in the same locality unite for the purpose of organizing a Christian congregation and calling a pastor who shall shepherd Christ's sheep is not due to a mere custom that has been continued down through the centuries, but is done in obedience to Christ's own arrangement. Pastors and religious teachers are gifts of the ascended Lord for the perfecting of the saints, Eph. 4, 8. 11. 12; 1 Cor. 12, 28. When Paul had preached the Gospel to certain cities in Asia Minor, he later, at the risk of his life, returned to these cities, confirmed the souls of the disciples, exhorted them to continue in the faith, and "ordained [appointed] them elders [pastors] in every church," Acts 14, 19—23. Therefore Paul also directed Timothy to supply

that which was still lacking in certain churches, to wit, the appointing of elders or pastors, Titus 1, 5. Paul speaks of those especially "who labor in the Word and doctrine," 1 Tim. 5, 17. Of the elders, or pastors, of the church at Ephesus, Paul says that God Himself had made them "overseers to feed the Church of God, which He hath purchased with His own blood," Acts 20, 28. Over against the Judaizing false teachers, Paul makes much of the fact that he was "an apostle not of men, neither by men, but by Jesus Christ and God the Father," Gal. 1, 1. The divine call invests a Christian pastor with divine authority; he is the undershepherd of the Great Shepherd of souls. He therefore who desires "the office of a bishop [pastor] desires a good work," καλὸν ἔγον, a work beautiful or excellent in its very nature and characteristics. In our materialistic age, when even many calling themselves Christians are not fully conscious of the right proportional value of things temporal and things eternal, the office of a Christian pastor has in their minds lost much of its former real glory.

A low or even wrong estimate of the office of a pastor may be due to the attitude taken by the pastor himself toward his office. If a pastor himself is not convinced that there is no higher, nobler, holier calling than that of a shepherd of souls, how can he expect that others should be so convinced and give him that honor which is due him, not because of his person, but because of his office? If a pastor reluctantly continues in office, regretting that he had not chosen some other calling, which, he thinks, would assure him a better income and more pleasure and satisfaction, then surely he cannot blame others for not thinking and speaking in exalted terms of the pastoral office. Of course, we cannot believe that a man who is thus minded can be a faithful steward of the mysteries of God, 1 Cor. 4, 1, 2. With him there will not be found that consecration manifested by Paul, who had great heaviness and continual sorrow in his heart because of the unbelief of his kinsmen according to the flesh and who went even so far as to say, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh," Rom. 9, 1—3; or the consecration of a Moses, who said, "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written," Ex. 32, 32.

## II

Pastors, being human and being subject to the temptations of their flesh, the world, and the devil, even as other Christians are, and being assailed by these enemies even in a greater degree and in a more subtle manner, are exposed to the peculiar dangers of their time.

The age in which we live is in an increased measure char-

acterized by moral laxity, taking "moral" in the wider sense. Men have set up their own standard of what is right and wrong; the prevailing circumstances, we are told, govern the present moral standard. God's immutable Law is ignored; popular opinion decides. What formerly was sin is no longer accepted to be sin. As a result popular opinion grants to the pastor (and to his family) more "freedom" of action by removing some of the former restrictions. Over against this the Christian pastor must remember that God's specifications have never been changed. The right attitude toward the pastoral office, that consecration to which we referred in a previous paragraph, presupposes not only sincerity of faith and of purpose, but must manifest itself also in an exemplary devotion to the task at hand.

Church-members often demand that their pastor be a great orator, a good mixer, a man of pleasing personality,—let the pastor covet these things;—but the Lord requires only one thing, faithfulness in the use of all the gifts which He has given to His servant, 1 Cor. 4, 4; and since the Lord Himself has distributed His gifts in different measure, He judges accordingly, saying, "Unto whosoever much is given, of him shall be much required," Luke 12, 48. Faithfulness calls for service. "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." The great exemplar, or pattern, for such service, service that is sincere, unselfish, continuous, self-sacrificing, is Christ Himself, who "came not to be ministered unto, but to minister and to give His life a ransom for many," Matt. 20, 26—28.

Faithfulness on the part of the pastor requires that, first of all, he proclaim the Word of God in all its purity, the Law and the Gospel, especially the Gospel, publicly and privately, keeping back nothing that is profitable unto those whom the Lord has entrusted to his care, Acts 20, 20. 26. 27. The question has been asked, Has the pulpit lost its power? Many pulpits have. A prominent clergyman said a few years ago that in ninety per cent. of American pulpits the fact of sin is no longer preached, which, of course, means that also the Gospel is not preached from such pulpits. Modernism preaches another gospel, "which is not another," Gal. 1, 6—9. But only by the Gospel of Jesus Christ can the sinner be saved, Acts 4, 12, and only by means of the *doctrine* of the Bible can the truths of the Scriptures be known, false doctrine detected and refuted, an ungodly life corrected, good works taught and encouraged, and comfort given to those who are in need of comfort, 2 Tim. 3, 15. 17; Rom. 15, 4; 2 Cor. 1, 3. 4. Doctrinal preaching is much neglected in our day. Doctrinal sermons require much time and study; others are easier to make and to preach. The purpose

of preaching is not to fill in a half hour in the pulpit with religious platitudes, spiced with a few interesting stories, but to edify Christ's people, Eph. 4, 11, 12. Christians who sit through a year of sermons ought to have their Christian knowledge augmented, their understanding of Christianity deepened, and their faith and love increased. Do they?

Faithfulness does not only extend to the careful preparation of the sermon, 2 Tim. 4, 1, 2, the preaching of the whole counsel of God, Acts 20, 26, 27, the visiting of the sick and the afflicted, Jas. 5, 14, the spiritual care of the individual Christian (*Seelsorge*), Acts 20, 31; Ezek. 33, 7—9, and the reaching out after the unchurched, Mark 16, 15, but faithfulness also requires that a pastor adorn the doctrine which he preaches by a godly and exemplary life, 1 Tim. 3, 1—7; Titus 1, 7—9. When it becomes known that a pastor is not trustworthy, or is a tale-bearer, or double-tongued, or money-greedy, or attends questionable amusements, or keeps questionable company, preferring to associate with the people of the world rather than with his fellow-Christians, or is intemperate, or has a violent temper, or is attending a baseball game when he ought to be at home receiving announcements for Communion, or goes fishing when one of his parishioners is seriously ill and demands his ministration, or loafers away his time as though he were a man of leisure, or lives unhappily with his wife, or cannot well manage his own household, or does not get along well with his fellow-ministers, and regularly absents himself from their pastoral conferences,—all these things react unfavorably upon the pastor's entire ministry. Said Ambrose: "*Non solum in falsis verbis, sed in falsis operibus mendacium est; mendacium est Christianum se dicere et Christi opera non facere.*" Said Luther: "*Non esse theologum, qui magna sciatur et multa doceat, sed qui sancte et theologie vivat.*"

While the men of our day make lower demands upon the pastor as far as moral standards are concerned, they make higher demands upon his educational standard. God Himself makes certain demands in this respect. The pastor, He says, must be "apt to teach," 1 Tim. 3, 2, must "be able by sound doctrine both to exhort and to convince the gainsayers," Titus 1, 9. Therefore Paul writes to Timothy: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," 2 Tim. 2, 2. A pastor should therefore be a diligent Bible student. The Bible should be the one book that he knows well. For this very purpose he should also study good commentaries and other good religious literature; first of all, that of his own Church. It is deplorable to find that some pastors have few books in their study and, among these, few good books.

A pastor should not, however, limit himself to the study of religious literature. History, nature study, philosophy, language study, the literature of various ages and peoples, political economics, and even some law and medicine,—all these may well be within the scope of a pastor's reading and study and serve a purpose in his professional calling. Said Leonard Bacon: "Every liberally educated man ought to be a better man in his profession than if he were not thus educated. It is naturally and reasonably demanded of the minister of the Gospel, who has enjoyed the invigorating discipline and the liberalizing culture of classical and scientific studies, that all this shall make him more accurate, more skilful, and more powerful in the exhibition of religious truth."

There is yet another reason why the pastor should be a liberally educated man. A very much larger number of people now than formerly attend higher schools, more people read, and all have opportunities to get information which formerly they did not have, as, for instance, by means of the radio, also public lectures. Church-members of today make higher educational demands upon their pastor and apply to him the measure of higher intellectual standards. If a pastor would not disappoint his own church-members, and if he would be respected by the community in which he lives, he dare not altogether be an ignoramus in reference to those things which do not come strictly within his theological studies. But also the spiritual needs of his people demand that a pastor know what his people think, hear, read, what directs their thoughts or agitates and disturbs their minds, what, in fact, is influencing their lives. The mind of today is reflected in the current literature, as also in the lives of the people.

Notwithstanding, we are not advocating that a pastor know and do a little of everything and not much of anything. On the contrary, in spite of the complex and strenuous life which we are forced to live, the pastor should in respect neither to his studies nor his activities fritter away his time by trying to attend to a multitudinous number of things; he should rather concentrate on that which is essential and which deserves his foremost attention. The idea expressed by the German word *Vielgeschaef-tigkeit* is not at all a new one; the old Greeks already had a word for it. And it might be well that the pastor of today write on the walls of his study what a noted author wrote in his diary: Πολυτραγουδώνην *fuge ceu pestem!*

### III

The seriousness of the requirement to be faithful is emphasized by the fact that the Lord demands that a pastor give an account for each soul which has been entrusted to him. The writer to

the Hebrews says: "Obey them that have the rule over you and submit yourselves; for they watch for your souls as they that must give account," Heb. 13, 17. Paul writes to young Pastor Timothy: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. . . . Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry," 2 Tim. 4, 1. 2. 5. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the Word at My mouth and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand," Ezek. 33, 7. 8. Oh, that every pastor might be able to say with Paul, "I take you to record this day that I am pure from the blood of all men!" Acts 20, 26.

#### IV

When a pastor thinks of his tremendous responsibilities and his arduous duties, of the opposition and the difficulties that he must overcome and of the hardships and privations that he may have to endure, he should not forget also to think of the *glories* of the pastoral office. The pastor's calling is indeed a high and glorious calling, standing singularly alone among all the occupations and positions of men. While other men in their daily calling labor for the things which perish with the using, the pastor labors for that which abides in all eternity, the salvation of souls, souls bought with the highest price that has ever been paid, the blood of the Son of God. If the angels in heaven rejoice over one sinner that repenteth, Luke 15, 10, how much more ought we to rejoice if through our ministrations one soul can be saved! It is a priceless reward for our labors. When Paul said to the pastors of the church at Ephesus that the Holy Ghost had made them overseers to feed the Church of God, "which He hath purchased with His own blood," Acts 20, 28, he not only admonished, but also encouraged them. Paul speaks of the pastor's work as a καλὸν ἔργον, 1 Tim. 3, 1. The various terms which he uses in referring to the pastoral office at the same time denote its glory: "the ministry of the Word," Acts 6, 4; "the ministry of reconciliation," 2 Cor. 5, 18; "the ministry of the Spirit and of righteousness," 2 Cor. 2, 8. 9. Comparing the ministry of the Law and of the Gospel, Paul is wrought up into holy ecstasy in describing the glory of the New Testament ministry, 2 Cor. 3, 1—11. He cheerfully made himself "the servant of all that he might gain the

more," and was made "all things to all men that he might by all means save some," 1 Cor. 9, 19—22. Yea, Paul was willing to be accursed from Christ for his kinsmen according to the flesh if thereby he could save them, Rom. 9, 1—5.

All the disagreeable things and hardships that a pastor may have to endure are more than counterbalanced even in this life by the satisfaction which is given through the winning of souls and the serving of one's Master and, finally, by the eternal blessings which are awaiting the faithful pastor in heaven, where the Lord Himself will give him a crown of righteousness, 2 Tim. 4, 8, and where those who have turned many to righteousness will shine as the stars forever and ever, Dan. 12, 3.

## V

The age in which we live is not characterized by its dependence upon God and its confidence in Him. Men look to their own wisdom and power for their achievements. Are we not tempted at times—we may be slow to admit it—to achieve great things in the kingdom of God by our own schemes and our own way of doing things? Do we not at times lack faith in the power of the Gospel, Rom. 1, 16, and forget that without Christ we can do nothing? John 15, 5. Are not, after all, many of our failures and discouragements and our depressed spirits and fears, as also our lack of zeal and courage and aggressiveness, due to this? The Christian pastor, after all, is human and has all the frailties which are found with other Christians. With the great apostle he must say: "I know that in me, that is, in my flesh, dwelleth no good thing," Rom. 7, 18. And when he thinks of the accounting which he must give to God, he must, crushed in spirit, exclaim with the great apostle: "Who is sufficient for these things?" 2 Cor. 2, 16. Thank God that he can also say with the same apostle: "Our sufficiency is of God, who also hath made us able ministers of the New Testament," 3, 5, 6. That is our comfort. Even unto us the Lord says as He did unto Paul: "My grace is sufficient for thee; for My strength is made perfect in weakness," 2 Cor. 12, 9. That is our comfort. With the Lord we can safely rest our case and cheerfully and hopefully continue in that calling which brings to sinful men the everlasting Gospel for their everlasting salvation to the everlasting glory of God and our Savior Jesus Christ.

J. H. C. FRITZ.

## Kleine Hesekielstudien

Vor einiger Zeit schrieb der Nezentsent eines Werkes von Hölscher über Hesekiel: „Hesekiel gehört zu den am meisten verkannten Autoren der hebräischen Literatur.“<sup>1)</sup> Und schon der Kirchenvater Hieronymus hat Hesekuels Buch genannt „oceanum et mysteriorum Dei labyrinthum“.<sup>2)</sup> Und doch ist dieses schwierige Buch des Alten Testaments zu gleicher Zeit ein so wunderbares und großes Buch, daß man sich durch die Schwierigkeiten, die sich allerdings darin finden, nicht abhalten lassen darf, auch diesem in vieler Hinsicht ganz einzigartigen Schriftwerke näherzutreten, und gerade auch die schwierigen Abschnitte, die ganz besondere Aufschlüsse über das Gottesreich enthalten, zu studieren. Wenn es auch wahr ist, was Luther einmal sagt, daß man wohl nicht alles von Hesekiel in diesem Leben gut verstehen werde und manches „bis in jenes Leben sparen“ könne,<sup>3)</sup> und wenn auch der Reformator bei der schwierigen Übersetzungsaufgabe dieses Propheten einmal an Melanchthon von Coburg aus schrieb: „Ich habe endlich auch, weil ich sein müde war, den Hesekiel niedergelegt und übersehe unterdessen die kleinen Propheten“,<sup>4)</sup> so hat doch Hesekiel auch viele klare und deutliche Kapitel, die man ohne weiteres verstehen kann; und auch die schwierigen Kapitel lassen sich wohl verstehen, wenn man Schrift mit Schrift vergleicht, die Schrift sich selbst auslegen läßt, auch gerade Luthers kurzen, aber vielfagenden Erklärungen folgt. Es dürfte deshalb nicht überflüssig sein, wenn wir in einigen abgerundeten Abschnitten diesen Propheten, der schon von den Juden unter die großen Propheten gerechnet wurde, und sein Buch uns etwas genauer vorführen. Und die Abschnitte, die wir zu behandeln gedenken, mögen die folgenden besonderen Überschriften tragen: 1. Hesekuels Person. 2. Seine Schreibweise und sein Buch. 3. Seine Berufungsvision, Kap. 1, eine Theophanie, die ihm dann noch mehrere Male zuteil wird, Kap. 3, 23; 8, 4; 10, 1—22; 43, 3. 4. Der gute Hirte, Kap. 34. 5. Gog und Magog, Kap. 38 und 39. 6. Der neue Tempel, Kap. 40—48.

### 1. Die Person Hesekuels

Schon der Name dieses Propheten ist beachtenswert und hoch bedeutsam, **חֵסְכִּיל**, das heißt, „stark ist Gott“, oder „Gott stärkt“. Wir wissen nicht, wie Hesekiel zu diesem Namen gekommen ist, aber es ist wohl eine richtige Erkenntnis, daß die alttestamentlichen Propheten auch nach Gottes Absicht bedeutsame Namen tragen entweder von Geburt an oder, was öfters bei den Juden der Fall war, von einem wichtigen Ab-

1) Theologisches Literaturblatt, 49 (1928), 90.

2) Zitiert bei Caryzov, *Introductio ad Libros Canonicos Veteris Testamenti*, 3, 212.

3) Vorrede auf den Propheten Hesekiel, XIV, 53.

4) XIV, 1083.

schmitt oder einer großen Veränderung ihres Lebens an. Hengstenberg spricht einmal nicht ohne Grund die Vermutung aus, daß manche Propheten wohl gerade bei ihrem Amtsantritt einen besonderen Namen erhalten oder angenommen hätten. Jesaja heißt יְהֹוָה, „Heil ist Jehovah“, oder „Heil schafft Jehovah“; und Delitzsch hat richtig erkannt,<sup>5)</sup> daß der Prophet sich offenbar bewußt ist, daß er diesen bedeutsamen Namen nicht zufällig führt. יְהֹוָה, „Heil“, und damit verwandte Wörter gehören zu seinen Lieblingswörtern, und nicht weniger als dreizwanzigmal gebraucht er das eine Wort „Heil“, „Hilfe“, „Rettung“. Er lebt und webt in dem zukünftigen Heil, und Jehovah ist der Gott des Heils, das sich in wunderbarer Weise verwirklichen wird. So ist es nun auch mit dem Namen Hesekiel. „Gott ist stark“; Jehovah ist nicht der Ohnmächtige, ihm gehört vielmehr in einzigartiger Weise die Macht. Die ganze Prophecie Hesekiels trägt den Charakter der Theodizee oder Rechtfertigung Gottes. Es gilt Sein oder Nichtsein des Glaubens an Jehovah. Darum ist dem Propheten die Betonung der Macht und Stärke Jehovahs so wichtig. Und obwohl er selbst in seinem Buche von Jehovah neunundachtzigmal „Menschenkind“ genannt wird, ebenfalls um die Größe und Souveränität Gottes hervorzuheben, der gegenüber der Mensch ein armer, kleiner, geringer Erdenvurm ist, so ist doch gerade dieser Prophet Hesekiel durch Gottes besondere Wirkung ein Felsenmann; Jehovah selbst macht ihn dazu, wie wir Kap. 3, 8. 9 lesen: „Ich habe dein Angesicht hart gemacht gegen ihr Angesicht und deine Stirn gegen ihre Stirn. Ja, ich habe deine Stirn so hart als einen Demant, der härter ist denn ein Fels, gemacht. Darum fürchte dich nicht; entsehe dich auch nicht vor ihnen!“ Hesekiel zeigt in seiner ganzen Person und Tätigkeit eine unvergleichliche Wucht; er treibt gleichsam mit den unablässigen Schlägen eines wichtigen Hammers einen Nagel in die feste Wand; er will Gottes Macht und Gewalt, wie sie sich in seinen Wegen und Gerichten offenbart, zur Anerkennung bringen; und darum wiederholt er immer wieder, im ganzen nicht weniger als dreiundsechzigmal, das Schlußwort „Ihr sollt erfahren“, „Sie sollen erfahren, daß ich Jehovah bin“, Kap. 6, 7. 10. 13. 14 usw.

Hesekiel war der Sohn eines sonst nicht bekannten Priesters zu Jerusalem mit Namen Busi, Kap. 1, 3, und seine priesterliche Bildung und Gesinnung leuchtet aus dem ganzen Buche hervor. Er hat ein besonderes Interesse am Gottesdienst und Kultus. Er kennt den Tempel genau und die Verrichtungen, die dort zu vollziehen waren; er hatte wohl selbst schon im Tempeldienst fungiert. Er eifert für das Gesetz. Er sieht mit heiligem Abscheu den götzenidolischen Greuel, der im Heiligtum getrieben wird, Kap. 8; und wenn er am Schluß seines Buches das bekannte Gesicht von der neutestamentlichen Kirche hat, die ausführlichste und großartigste Vision des ganzen Alten Testaments,

5) Kommentar über den Propheten Jesaja, S. 1.

dann gibt er sie unter dem Gesichte eines neuen Tempels, Kap. 40—48. Diese priesterliche Gesinnung ist so ausgesprochen bei ihm, daß die moderne Kritik dies sogar im Interesse ihrer Pentateuchkritik verwendet. Sie nimmt an, daß das sogenannte Heiligtumsgezetz, das wir 3 Mos. 17—26 finden, die vermeintliche Pentateuchquelle, die von der Kritik mit dem Sigle H (holiness code) bezeichnet wird, auf Hesekiel zurückgehe.

Hesekiel lebte zur Zeit des Babylonischen Exils und gehörte zu den angesehenen Jüdäern, die mit dem König Joachin im Jahre 598 oder 597, etwa zehn bis elf Jahre vor der Zerstörung Jerusalems, nach Babel geführt worden waren.<sup>6)</sup> Darum redet er auch immer, wenn er von sich und seinen Volksgenossen spricht, als von den „Gefangenen“ und gibt die Jahre an als die „Jahre des Gefängnisses“, Kap. 1, 1—3; 33, 21; 40, 1; vgl. zur Geschichte 2 Kön. 24, 8—16. 27—30; 2 Chron. 36, 9. 10. Er stand wohl schon im reiferen Alter, als er weggeführt wurde; denn sein ganzes Buch zeigt eine gereiftere Person an, die eine genaue Kenntnis des alten Heiligtums und der priesterlichen Verrichtungen hatte und bei den gefangenen Stammesgenossen in hohem Ansehen stand. Wir wissen ferner, daß er verheiratet war und in einem eigenen Hause wohnte. Sein Weib wurde ihm ja durch einen plötzlichen Tod, aus dem die Juden die bevorstehende Zerstörung Jerusalems und des Tempels und den Tod ihrer Söhne und Töchter erkennen sollten, entzissen, und in seinem Hause versammelten sich die ältesten des Volks, die in Babylonien waren, hörten ihm zu, fragten ihn auch und durch ihn den Herrn um Rat und Bescheid, Kap. 24, 1. 2. 14. 16—27; 8, 1; 14, 1; 20, 1; und bei solchen Gelegenheiten kam dann die Hand des Herrn über ihn, und Gott gab besondere wichtige Aufschlüsse und Offenbarungen. Der Ort, wo Hesekiel in Babel wohnte, wird uns auch näher angegeben, wie überhaupt das ganze Buch dieses Propheten außerordentlich reich an interessanten Einzelheiten ist. Kein anderer Prophet ist ein solcher Meister der Detaillierung. Der Ort wird bezeichnet als Tel Abib, Kap. 3, 15, was jedoch nicht, wie in der deutschen Bibel, mit „Mond [Monat] Abib“ zu übersehen ist, sondern vielmehr ein Eigenname ist, wie auch die englische Bibel ihn als solchen kennzeichnet (“at Tel-abib”). Tel ist ein bekanntes Wort, das öfters in Ortsbezeichnungen vorkommt und Hügel bedeutet, und Abib heißt so viel wie Ähre. Der Ort hieß also „Ährenhügel“, und dieser Name wird jedenfalls mit Recht gesetzt als eine Bezeichnung der Fruchtbarkeit des an Getreide reichen Tales, das den Hügel umgab, und wo die Kolonie

6) So klar und gewiß dies aus den gleich angeführten Stellen des Buches selbst herorgeht, so ist es doch in der allerneuesten Zeit in Frage gestellt worden. Hölscher, Bertholet und Hertrich lassen den Propheten in Jerusalem bleiben bis zur Zerstörung der Stadt und verlegen auch den ersten Entwurf seines Buches in diese Zeit; Torrey von Yale hält es direkt für ein Apokryphon, während die moderne Kritik sonst im großen und ganzen das Buch stehenläßt.

ihren Sitz hatte. Doch ist die Stätte sonst nicht weiter bekannt. Aber auch aus andern Stellen des Alten Testaments geht hervor, daß es den Juden in der Gefangenschaft äußerlich gar nicht so übel ging, daß sie nicht im strengen Sinne des Wortes Kriegsgefangene waren, sondern mehr Kolonisten, die Ackerbau trieben und Gartenfrüchte zogen, Jer. 29, 4—7. Und die Fruchtbarkeit dieser Gegend war beeinflußt durch das Gewässer, das sich dort fand und das der Prophet wiederholt als Chebar bezeichnet, Kap. 1, 1. 3; 3, 3. 15. 23 usw. Das war entweder der in der griechischen Sprache als Chaboras bekannte Fluß, ein Nebenstrom des Euphrat, oder, wie der deutsch-amerikanische Forscher Hilprecht annahm, ein großer schiffbarer Kanal. Gerade diese Gegend ist nämlich durch neuere Forschungen und Ausgrabungen bekannt geworden, und die geschichtlichen Andeutungen Hesekials sind in mehr als einem Punkte bestätigt. Dort in der Nähe befand sich die alte Stadt Nippur, wo die Ausgrabungsexpedition der Pennsylvania-Universität im Jahre 1893 leinschriftliche Tontafeln gefunden hat, die sogenannten Murashu-Tafeln, weil in ihnen die Söhne und Enkel eines gewissen Murashu eine dominierende Rolle spielen. Diese Tafeln befinden sich jetzt in dem orientalischen Museum zu Philadelphia. Und wenn man diese Nippur Tablets, wie sie jetzt ausgestellt und entziffernt worden sind, näher ansieht, dann findet man sich fast in die moderne Zeit versetzt. Diese Murashu-Familie scheint eine Bankiersfamilie in Nippur gewesen zu sein, und auf 730 Kontrakttafeln hat man 38 jüdische Namen gefunden, die sich auf 70 Personen beziehen. Juden haben dort im fünften Jahrhundert vor Christo eine ganz bedeutende Rolle in der Geschäftswelt gespielt, treten als Beamte, Agenten, Diener und Zeugen und als prozessierende Partei auf.<sup>7)</sup>

Hesekiel hatte schon längere Zeit dort in Tel Abib am Chebar gewohnt, als er im fünften Jahr seines Exils von Gott in ganz majestätischer Weise durch eine wunderbare Vision zum Propheten, Lehrer und seelsorgerlichen Wächter seiner Mitgefangenen berufen wurde, wie dies Kap. 1—3 geschildert wird und worauf wir später noch etwas genauer eingehen wollen. Das fünfte Jahr seines Exils war das Jahr 593 oder 592, Kap. 1, 2. Wir lesen aber im ersten Verse dieses Kapitels, daß die Berufung geschehen sei „im dreißigsten Jahr“. Es ist etwas schwierig, genau zu bestimmen, was mit dem dreißigsten Jahr gemeint ist. Manche Ausleger verstehen es von dem Lebensjahr des Propheten; aber das wird kaum anzunehmen sein, denn die Propheten pflegen nicht so nach ihren Lebensjahren zu rechnen, ebensowenig wie die Apostel des Neuen Testaments, wenn wir auch gern die genauen Jahre der Tätigkeit, zum Beispiel eines Paulus, der Ab-

7) Daiches, *The Jews in Babylonia in the Time of Nehemiah according to Babylonian Inscriptions*. Bousset in einem Referat über die „Geschichte, Literatur und Religion des Spätjudentums“. Theologische Rundschau, 13, 389. 390.

fassung seiner Briefe, seiner Gefangenschaft und seiner Lebensschicksale wissen möchten. Auch scheint Hesekiel nach dem Inhalt und der ganzen Darstellungsweise seines Buches doch schon älter gewesen zu sein, im reiferen Alter gestanden zu haben. Nach 4 Mos. 4, 3 wurden die Priester erst mit dem dreißigsten Lebensjahr amtsfähig. Andere Ausleger nehmen an, es sei das dreißigste Jahr nach der Reformation unter dem frommen König Josia gewesen, 2 Kön. 22. 23; 2 Chron. 34. Aber auch dazu ist nicht genügender Grund vorhanden. Hesekiel nimmt sonst auf diese Reformation keinerlei Bezug, und es ist nicht zu ersehen, warum er gerade hier in einer Zeitangabe sie im Sinne gehabt haben sollte. Das sicherste wird wohl sein, wenn wir die Zeit bestimmen als das dreißigste Jahr nach der Gründung der babylonischen Weltmacht unter Nabopolassar, dem Vater des Königs Nebukadnezar. Unser Prophet lebt in Babylonien, und er bedient sich der Zeitrechnung, die im Lande und unter dem Volke natürlich war, obwohl sonst keine weiteren Belege dafür vorhanden sind. Aus Kap. 3, 17—19 erkennen wir noch, daß er einen ganz besonderen Beruf als Wächter seines Volkes hatte. Er war überhaupt nicht ganz in demselben Sinne ein Prophet wie Jesaja, Jeremia und die andern. Er hatte es zunächst nur mit einer gewissen Gruppe, eben den Gefangenen am Chebar, zu tun. Er ist nicht sowohl ein prophetischer Volkscharakter als vielmehr ein Privatcharakter, und als solcher hat er nun ganz besonders auch die Verantwortung für die Seelen der Leute, zu denen Gott ihn gesandt und für die ihn Jehovah zum Wächter gesetzt hatte. Aber allerdings können wir gewiß mit Recht annehmen, daß seine Worte auch in Jerusalem bekannt wurden, da, wie wir aus andern Stellen wissen, zwischen den Gefangenen in Babylonien und den Einwohnern Jerusalems ein reger Verkehr stattfand. Und in dieser Tätigkeit hat er wenigstens zweihundzwanzig Jahre lang gewirkt, wie Kap. 29, 17 besagt, das späteste Datum, das in seinem Buche angegeben wird. Das war das sieben- und zwanzigste Jahr seines Exils und das siebzehnte Jahr nach der Zerstörung Jerusalems, nach der vorchristlichen Zeitrechnung etwa das Jahr 570.

Aus diesem allem ergibt sich auch, daß Hesekiel ein jüngerer Zeitgenosse Jeremias und ein älterer Zeitgenosse Daniels war. Gott sorgte auch während der schweren Zeit der siebzigjährigen Gefangenschaft seines Volkes dafür, daß Propheten und Lehrer unter ihnen wirkten, obwohl auch Daniel kein Prophet im strengen Sinne des Wortes war, sondern ein Hofbeamter der großen babylonischen und persischen Könige; aber er hatte doch, wie schon ältere Lehrer hervorheben, wenn auch nicht das *munus propheticum*, das *prophetische Amt*, so doch das *donum propheticum*, die *prophetische Gabe*, wie sein merkwürdiges Buch ausweist.

Und wie Hesekiel der Prophet, Lehrer und Wächter des Hauses Israel war, so erkannten ihn seine Volksgenossen am Chebar auch als

solchen an. Er genoß hohes Ansehen unter ihnen und war ihr Berater, wie wir zu wiederholten Malen lesen, daß er in seinem Hause saß und die ältesten aus Juda vor ihm saßen oder zu ihm kamen, um den Herrn zu fragen. Manchmal wurde es eine ganze Volksversammlung, Kap. 8, 1; 14, 1; 20, 1; 33, 30—33. Bei solchen Gelegenheiten geschah das Wort des Herrn zu ihm, oder die Hand des Herrn kam auf ihn und machte ihn zum Empfänger besonderer Offenbarungen. Seine Volksgenossen wußten und erfuhren immer wieder, daß ein Prophet in ihrer Mitte war, Kap. 2, 5; 33, 33. Aber allerdings mußte er besonders in den ersten Jahren seines Wirkens auch viel Widerspenstigkeit des Volkes und Widerspruch seitens falscher Propheten und Prophetinnen erfahren, und sein Amt ist kein leichtes gewesen. Siebzehnmal lesen wir bei ihm die Bezeichnung des jüdischen Volkes als eines „ungehorsamen Hauses“, בֵּית מַרְיָה, eines „Hauses der Widerspenstigkeit“, Kap. 2, 5, 6; 3, 9, 26, 27 usw., und gleich bei seinem Amtsantritt sagt ihm Jehovah, daß er „unter den Skorpionen“ wohne, Kap. 2, 6. Daß er auch noch andere schwere Heimsuchungen zu erdulden hatte, wie andauernde Lähmung seiner Glieder und Bindung seiner Zunge, werden wir später sehen, Kap. 3, 24, 28; 4, 4—17.

Doch wurde dies anders, als die Erfüllung seiner Weissagungen über die Zerstörung Jerusalems seinem Worte größeren Nachdruck gab. Wie er immer sehr genau die Zeit angibt, in der sich etwas zutrug, so teilt er auch ausdrücklich mit, daß er gerade an dem Tage, an dem Nebukadnezar die Belagerung Jerusalems begann, tätig gewesen sei, Kap. 24, 1, 2. Und nachdem der babylonische Großkönig Jerusalem zwei Jahre belagert hatte, 2 Kön. 25, 1, 2, kam die Nachricht nach Babylonien, daß die Stadt gefallen sei, wie dem Propheten in demselben Kapitel, V. 26, 27, angekündigt worden war. Kap. 33, 21 berichtet er selbst: „Es begab sich im zwölften Jahr unsers Gefängnisses, am fünften Tage des zehnten Monden, kam zu mir ein Entronnener von Jerusalem und sprach: Die Stadt ist geschlagen.“ Dieses Ereignis, so kann man wohl sagen, bildet einen Wendepunkt in seiner Tätigkeit. War er bis dahin destruktiv gewesen, so ist er von jetzt an konstruktiv. Hatte er in dem ersten Teile seines Buches die fleischlichen Hoffnungen Israels begraben, so baut er in der zweiten Hälfte im Geiste Land und Volk, Stadt und Tempel wieder auf.

Bon Hesekiels weiteren Lebensschicksalen ist nichts Zuverlässiges bekannt. Wie lange er nach dem Kap. 29, 17 genannten siebenundzwanzigsten Jahr seines Gefängnisses, also dem Jahre 570, noch geweissagt hat und was sein Ende gewesen ist, wird nirgends mitgeteilt. Eine Tradition der Juden, die aber nicht genügend verbürgt ist, berichtet, daß er von einem vornehmen Volksgenossen getötet worden sei, weil er diesen wegen seines Gökendienstes gestraft habe. Ebenso unverbürgt ist auch die Nachricht, die sich bei Clemens Alexandrinus findet, daß der griechische Philosoph Pythagoras mit ihm in Verührung ge-

Kommen sei. Denn wenn es auch Tatsache ist, daß Pythagoras weite Meisen gemacht hat, und wenn sich auch annehmen läßt, daß griechische Philosophen, namentlich der spätere Plato, wohl etwas von der alttestamentlichen Offenbarung irgendwie vernommen haben, so läßt sich doch nichts Gewisses darüber sagen. Die altchristlichen Apologeten haben solche Andeutungen für ihre Lehre vom λόγος αρεquatuός benutzt, daß nämlich Gedanken aus der alttestamentlichen Offenbarung, namentlich über den Messias, gleichsam wie Samenkörner ausgestreut worden seien und in der Heidentwelt und ihrer Literatur sich fänden.<sup>8)</sup>

Wenden wir uns nun etwas näher der Tätigkeit des Propheten zu, wie wir sie aus seinem Buche erkennen, und suchen wir zunächst seine Aufgabe zu erkennen.

Hesekiel, so kann man wohl sagen, hatte zunächst dieselbe Aufgabe unter den Exulanten in Babylonien, wie Jeremias sie hatte an den Bewohnern Jerusalems. Er sollte die bevorstehende, unabwendbare Zerstörung der Heiligen Stadt und des Tempels verkündigen. Er trat in einer traurigen Zeit auf. Die Bürgergerichte Gottes, wie sie durch den zweimaligen Zug Nebukadnezars nach Jerusalem und die Wegführung vieler Juden, namentlich der Spitzen des Volks, in den Jahren 608 unter Jojakim und 597 unter Joachin, über Juda und Jerusalem gekommen waren, waren vergeblich gewesen, gerade auch unter den Exulanten. Deshalb wird der Prophet gerade dazu berufen, daß er auf das nachdrücklichste und deutlichste die kommende Katastrophe anlündige. Die ganzen ersten Kapitel seines Buches nach der Kap. 1—3 stehenden Einleitung, Kap. 4—7 (vgl. auch Kap. 12, 15, 21, 24, besonders V. 2), sind dieser Strafankündigung gewidmet. Dadurch sollte ein Doppeltes erreicht werden. Der Wahns mußte vernichtet werden, als ob es doch nicht so schlimm um die Juden stünde, wie die Propheten gesagt hatten und noch sagten, als ob das Reich doch bleiben und die Hauptstadt nicht würde zerstört werden. Die Exulanten waren im fünften Jahr ihres Gefängnisses wohl sicher geworden. Jerusalem stand ja noch trog aller Strafpredigten Jeremias; sie selbst hofften etwa bald zurückkehren zu können; das Herz war noch nicht gebrochen; sie waren immer noch Rebellen, ein hartnäckiges, widerstreitiges Geschlecht, wie darum Hesekiel sie immer und immer wieder ein ungehorsames Haus nennt; vgl. was oben (S. 23) über diesen Ausdruck bemerkt worden ist. Man darf wohl auch annehmen, daß sie von den in Jerusalem zurückgebliebenen Juden aufgehebelt wurden, indem diese ihnen gleichsam sagten, Jerusalem stehe ja noch; sie sollten zurückkehren; Jeremia und Hesekiel seien Lügner, wie sie dies dem Erstgenannten in dieser Zeit direkt in das Angesicht sagten, Jer. 18, 18. Da mußte bestimmt verkündigt werden, daß Jerusalem wirklich würde zerstört und das Volk gefangen weggeführt werden. Es mußte aber auch zu gleicher Zeit nachgewiesen

8) Näheres über diese Punkte bei Carpzov, *Introductio*, 2, 203—206.

werden, daß das kommende Gericht ein wohlverdientes sei, hervorgerufen durch den Unglauben, den Götzendienst und die mannigfachen andern Sünden und Missertaten des jüdischen Volks, damit bei den jetzt in Babylonien gefangenen Juden wirklich Buße und Bekehrung folge, was bei den in Jerusalem zurückgebliebenen nicht mehr zu hoffen war. Darum führt der Prophet mehr als einmal aus, daß Juda nichts besser sei als die Heiden. Vgl. Kap. 8. 14. 16. 22. 23. Die Exulanten sollten nicht mit falschem Troste ihre Herzen verhärteten und, religiös gleichgültig, nur auf ein materiell erträgliches Leben bedacht sein, sondern zu wahrer Buße gebracht werden, wie dies immer wieder hervorgehoben wird, besonders Kap. 18. 21—23; 33, 11. Am ergreifendsten schilbert Hesekiel diesen Abfall Israels wohl in dem so oft schon beanstandeten 23. Kapitel, wo er die beiden Königreiche Juda und Israel mit zwei Huren vergleicht und diesen schrecklichen Vergleich nach seiner ganzen charakteristischen Weise weitläufig ausführt; vgl. auch Kap. 16, besonders von B. 44 an. Das eine Weib nennt er Oholah, das heißt, „ihre eigener Tempel“, und meint damit Samaria; ihre Schwester nennt er Oholiba, das heißt, „mein Tempel ist in ihr“, und meint damit Jerusalem — zwei ganz zutreffende Ausdrücke, weil Samaria, das Königreich Israel oder das Nordreich, seit der Trennung der beiden Reiche sein eigenes Heiligtum hatte und nicht nach Jerusalem zum Tempel hinaufzog. Hingegen von dem Südrische, Juda, Jerusalem, sagt er: „Mein Tempel ist in ihr“, weil dort der Ort war, wo Gott seines Namens Gedächtnis gestiftet hatte und sich das Heiligtum Gottes befand.

Aber vielleicht ist es nicht überflüssig, wenn wir hier einmal einen kleinen Exkurs machen und auf einen Punkt etwas eingehen, der immer wieder zur Sprache kommt und gegen die Bibel ins Feld geführt wird. Das sind die sogenannten „anstoßigen“ und angeblich „unsittlichen“ Geschichten und Kapitel der Heiligen Schrift, zu denen außer den bekannten Stellen der Genesis in erster Linie auch dieses 23. Kapitel gerechnet wird. Vor einigen Jahren ging uns von New York die Anzeige eines Buches zu, in welchem alle diese Geschichten und Kapitel, und zwar nur diese, abgedruckt waren, um gleichsam recht kräftig darzustellen, was das heilige Buch der Christenheit für ein „heiliges“ Buch sei. Als wir die Anzeige näher ansahen, kam uns das Wort eines gläubigen Bibelforschers in den Sinn (es mag Louis Harms gewesen sein); dieser sagte ungefähr: „Das Schwein, das durch den Baum in den Garten bricht, stürzt nicht auf die schönen Blumen los, sondern auf den Misthaufen.“ Schon Luther kommt namentlich in seiner großen Auslegung der Genesis und in seinen ebenso ausgezeichneten Predigten über das erste Buch Mose auf diesen Punkt und erinnert in längerer Ausführung immer wieder daran und will es den Leuten eingeschärft wissen, daß „der Heilige Geist, der ja einen sehr reinen Mund hat, mit so großem Fleiß von diesen Dingen reden möge, deren der heiligste Vater, der Papst, mit seinen leuschen Mönchen und Nonnen ungern einmal ge-

denken wollten als solcher Dinge, die gar unsäglich und fleischlich sind". Luther bezieht sich auf das, was von Jakobs, Leas und Rahels Ehestand erzählt wird. Er erinnert dabei auch daran, daß wir „diese geringen und gar fleischlichen Dinge nicht mit fleischlichen, sondern mit geistlichen Augen anzusehen sollen“. (St. Loutier Ausg. II, 538. 543.) Den Neinen soll alles rein sein und immer mehr rein werden. Und zu 1 Mof. 38, der Geschichte von Juda und Thamar, bemerkt Luther: „Es ist wahr, daß dies ist ein eben [gar sehr] grob Kapitel. Nun steht es dennoch in der Heiligen Schrift, und hat es der Heilige Geist geschrieben, welcher je so reinen Mund und Feder hat als wir, daß ich es nicht höher zu beschönigen [beschönigen] weiß denn also [daß es eben der Heilige Geist geschrieben hat]. Hat jemand einen reineren Mund und Ohr denn er, der mag es lassen stehen [anstehen lassen zu lesen]; hat er [der Heilige Geist] sich es nicht gescheut noch geschämt zu schreiben, wollen wir es uns auch nicht schämen zu lesen und [zu] hören.“ Noch zweimal nennt Luther in der weiteren Ausführung den Heiligen Geist als Autor und schließt, und das ist besonders zu beachten: „Das Hauptstück in diesem Kapitel ist, daß Gott solche schändlichen Historien läßt schreiben und doch darin solche edle törichtliche Lehre von seiner Gnade und Güte vorhält, zu beweisen seine Wunder auch in Sünden.“ (III, 559. 563. Vgl. auch II, 1200.)

Durch diese Buß- und Strafpredigt Hesekials, der dann besonders von Kap. 33 an das Evangelium folgt, hat der Prophet eine ganz durchgreifende und nachhaltige Wirkamkeit ausgeübt und ist für die Umwandlung der Exulanter und für die neue Gestaltung und Entwicklung des Volkes Gottes von größtem Einfluß gewesen. Er war, wie eben diese zuletzt erwähnten Kapitel zeigen, nicht nur ein gewaltiger Gerichtsprediger, sondern auch ein früher Christprediger. Der Verzweiflung, die durch die Predigt des Gesetzes hervergerufen werden mußte, sollte gewehrt werden. Bei den Bußfertigen sollte die Hoffnung geweckt werden. So klar das Gericht des Babylonischen Egils verkündigt wird, ebenso klar, bestimmt und allseitig wird dann auch die Erlösung aus Babel und das messianische Heil gezeigt. Darum schildert der Prophet gleich am Anfang, Kap. 1, in dem wunderbaren Gesicht, das noch mehrmals wiederkehrt, die Gnadengegenwart Gottes und die Ausbreitung des Evangeliums. Kap. 34 zeigt er im Gegensatz zu den untreuen Hirten und falschen Propheten Israels den Messias, den treuen Erzhirten. Kap. 36 gibt er die Verheißung der Erlösung und nennt das wunderbare Wirken des Heiligen Geistes in der Bekhrung. In dem einzigartigen 37. Kapitel weissagt er die Erlösung der Israeliten und die Auferstehung des Fleisches, und Kap. 40—48 schildert er in der größten Vision, von der überhaupt das Alte Testament uns berichtet, den neuen Tempel und das neue Jerusalem an Stelle der zerstörten Stätten und gibt damit ein Bild des geistlichen Reiches Christi, der heiligen christlichen Kirche.

Für diese umfassende Tätigkeit hat Gott gerade diesen Propheten, wie aus seinem ganzen Buche erkenntlich ist, ganz besonders ausgerüstet. Hesekiel ist ein ganz einzigartiger, merkwürdiger prophetischer Charakter, mit dem keiner der andern Männer Gottes verglichen werden kann, entschieden, bestimmt, von unbegrenzter Willensfestigkeit und einer wahrhaft imponierenden Energie. Er hat eine reiche natürliche Begabung, besitzt umfassende Bildung und Gelehrsamkeit, hat echt priesterliche Gesinnung und zeigt eine einzigartige, wahrhaft großartige Kraft der Anschauung und ein ganz gewaltiges Feuer der Rede. Er ist eine riesenhafte, ungeheure Natur, die selber erst von Gott gleichsam überwältigt werden muß, ehe sie sich unter Gott beugt, die dann aber mit riesenhafter Gewalt andere überwältigt. Gott richtet eben die Gaben und die Erziehung seiner Werkzeuge nach den Bedürfnissen ein und setzt dabei auch nicht außer acht die natürliche, individuelle Anlage. Das ist die rechte göttliche Erziehungsweisheit. „Uniformwesen, alles über einen Kamm scheren und schablonenartiges Zurichten“, hat schon der obengenannte Louis Harms ganz treffend gesagt, „ist Gott fremd. Die Menschen sind kein Kunststück der Mechanik.“<sup>9)</sup> Und Hengstenberg hat ganz richtig die Eigenart Hesekiels mit diesen Worten geschildert: „Eine gewaltige, gigantische Natur, die eben dadurch geeignet war, den babylonischen Zeitgeist, der sich in gewaltigen, gigantischen, grotesken Formen gefiel, wirksam zu bekämpfen, alleinstehend, aber einem Hundert von Prophetenschülern gleich geltend.“<sup>10)</sup> Aber diese Naturkraft ist durch die Gnade verklärt, ist ein Werkzeug des Heiligen Geistes geworden, das nun die vorhin erwähnte einflußreiche und nachhaltige Wirkung auf die widerspenstigen Exulanten ausgeübt hat. Bedenken wir nur die Umwandlung der Juden im Exil! Aus Götzendienern werden Eiferer für Jehobah, aus Gesetzlosen werden Gesetzeskundige, die sich der Gerechtigkeit beschließen, eine ganz neue Gestaltung und Entwicklung, die besonders auf die Tätigkeit unsers Propheten wird zurückzuführen sein.

Das ist der große Prophet Hesekiel.

L. J.

9) Biblische Einleitung, S. 146.

10) Christologie des Alten Testaments, 2, 532.

## Justification, Sanctification, and Stewardship in Their Aims and Relation to Each Other

Essay read before the Pastoral Conference of the Western District  
of the Missouri Synod, October, 1935

"Three hackneyed terms," some one may say. "Why waste valuable time on them when there are greater subjects to discuss?" But are there? Is it not true that, if we really knew what these terms signify, if we knew not only their dictionary definition, but were thoroughly intimate with them by much contemplation, consideration, and cultivation, "tasting, touching, and handling them," gratefully and reverently, there would be a great change in our attitude and mode of life, a rejuvenation of our spiritual energies, the suppression of the spirit of pessimism and lethargy, and the beginning of a new era of accomplishments? The peril always exists that these great things, justification, sanctification, and stewardship, are little more to us than names and that, when we have learned something about the etymology of these terms and can give a definition of them gotten from some reliable dogmatics, we assume that we know them. The great French philosopher Pascal correctly said: "The world is satisfied with words; few care to dive beneath the surface." How we deceive ourselves! The man born blind may talk about colors, repeating what he hears people say about them, but their nature remains a mystery to him. What is needed with respect to the great Bible concepts is that we ponder them not only with the head, but with the heart; not only with keen concentration, but in fervent prayer; not from a distance, but in closest proximity; not merely as scientists and scholars, but in grateful, loving appreciation, realizing that our salvation rests on the realities which they represent. Walther says (*Brosamen*, p. 392): "Reine Lehre und reine Erkenntnis sind naemlich immer beisammen. . . . Reine Lehre fehlt da, wo man sich nur in knechtischem Gehorsam unter das Bekenntnis der rechtglaeubigen Kirche beugt, und zwar aengstlich nachzusprechen sucht, was diese vorgesprochen hat, aber dabei ohne eigene lebendige Einsicht in den Grund und Zusammenhang der Lehre des Heils und ohne eigene Erfahrung ihrer goettlichen Wirkungen ist. Wahre reine Lehre ist keine Sache des blossen Gedaechtnisses und Verstandes. Sie ist eine Frucht goettlicher Erleuchtung und mit einem wahren, lebendigen Glauben unzertrennlich verbunden. Sie geht erst dann recht im Schwange, wenn sie als eine selig- und heiligmachende Gotteskraft in den Herzen ihrer Verkuendiger vorerst selbst wirksam geworden ist, so dass diese mit dem heiligen Apostel ihren Zuhörern bezeugen koennen: 'Unser Evangelium ist bei euch gewesen nicht allein im Wort, sondern beides in der

Kraft und in dem Heiligen Geist und in grosser Gewissheit,' 1 Thess. 1, 5." Let us hope that a new consideration of the terms forming our subject will help to deepen our understanding of them and give us a fresh sense of our blessed inheritance and our great responsibilities as Lutherans.

When the paper was assigned to me, and when I wrote it, it was not the intention that the three great terms of the subject should be discussed exhaustively, but rather that the salient truths pertaining to them and their relation to each other and important viewpoints be mentioned, which might then be discussed by the conference. This accounts for the fact that my remarks, as put down here, will appear abrupt and fragmentary.

## I

We properly begin with the statement on *justification* given in the Augsburg Confession, whose Fourth Article says (*Triglotta*, p. 45): "Also they [that is, our churches] teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who by His death has made satisfaction for our sins. This faith God imputes for righteousness in His sight, Rom. 3 and 4." It is a clear, forceful, comprehensive description of this great act, bringing before us everything that is essential in this doctrine. Note briefly that we are here told justification is an act of God, not of man; that it is an act pertaining to man, but not done in man, as conversion, that hence by implication it is a forensic act, an act of judgment, a man's situation with respect to God being changed, and not a reformatory act in man; that the sinner pays nothing for this judgment, that, on the contrary, it is rendered in his behalf free of charge as far as he is concerned; that payment has indeed been made for it, not by any man or angel, but by our Lord Jesus Christ when He made satisfaction for our sins; that this justification is apprehended by man through faith, faith being not the cause or basis, but merely the means of accepting it. These are the matters of which we sing: "I love to tell the story; 'Twill be my theme in glory To tell the old, old story Of Jesus and His love."

## II

This Scriptural doctrine of justification must be anxiously guarded by us as the *articulus stantis et cadentis ecclesiae*. The Apology of the Augsburg Confession says (*Trigl.*, p. 121): "In this controversy [that is, the controversy concerning justification] the chief topic of Christian doctrine is treated, which, understood

aright, illumines and amplifies the honor of Christ and brings insight and most abundant consolation to devout consciences." In the Smalcald Articles (*Trigl.*, p. 461), Luther says concerning this doctrine: "Of this article nothing can be yielded or surrendered, even though heaven and earth and whatever will not abide should sink to ruin." Much quoted is this expression of Luther, written in his preface to the treatise by Brenz on the Prophet Amos (XIV, 168): "This article is the chief thing and the corner-stone, which alone begets, strengthens, establishes, preserves, and protects the Church of God, and without it the Church cannot exist for one hour." And that all this is Scriptural we see, for instance, from Gal. 5, 4: "Christ is become of no effect unto you whosoever of you are justified by the Law; ye are fallen from grace." This very clearly states that whoever rejects the doctrine of justification ceases to be a disciple of Christ and child of God. With respect to some other teachings of the Holy Scriptures error is not so serious as to entail immediate loss of one's personal Christianity; but if anybody rejects this doctrine, he delivers a deadly blow to his status as a Christian. Hence it is not an exaggeration when Quenstedt calls this article the acropolis of the Christian religion. (*Hase, Hutterus Redivivus*, p. 287.)

There is another word of Luther's which may well be quoted in this connection. It brings out that loyal adherence to the doctrine of justification is a preservative against false teaching as well as a corrective if one has fallen into the snare of unscriptural doctrine. The great Reformer says in his comments on Is. 42, 21 f. (VI, 521): "If this article is lost, we shall not be able to resist any heresy, any false teaching, be it ever so ridiculous and futile, as was the case during the reign of Popery, when we believed things of which we now are ashamed and which we repent of. Again, if we remain true to this article, we are safe against heresy and retain the forgiveness of sins, which condones weakness in our conduct and faith."

### III

Unfavorable conditions in the Church cannot justly be attributed to excessive preaching of the doctrine of justification. But it is possible that the manner in which this doctrine is presented is not always the proper one. We ought to ask whether we always preach it with due fervor, as a saving message and not merely as a syllogism, with due heed to the careful distinction between Law and Gospel. But what is chiefly to be stressed is the thought that we should not be afraid of too much Gospel in our sermons. Dr. Walther warns against the fear of making this doctrine the chief element in our proclamation and of preaching it too bountifully. He says, in *Law and Gospel*, as translated by

Dr. Dau (p. 406): "If you do not mingle Law with the Gospel, you will always mount your pulpit with joy. People will notice that you are filled with joy because you are bringing the blessed message of joy to your congregation. They will furthermore notice that wonderful things are happening among them. Alas! many ministers do not meet with these wonderful experiences; their hearers remain sleepy; their misers stay stingy. What is the reason? Not sufficient Gospel has been preached to them. The people who go to church in America really want to hear the Word of God. We are living in a free country, where it is nobody's concern whether one goes to church or not. In accordance with God's will it should be the preacher's aim to proclaim the Gospel to his hearers till their hearts are melted, till they give up their resistance and confess that the Lord has been too strong for them, and henceforth they wish to abide with Jesus. It is not sufficient for you to be conscious of your orthodoxy and your ability to present the pure doctrine correctly. These are indeed important matters; however, no one will be benefited by them if you confound Law and Gospel. The very finest form of confounding both occurs when the Gospel is preached *along with* the Law, but is not the predominating element in the sermon."

#### IV

As to the aim, or purpose, of justification, the dogmaticians mention the glory of God and the salvation of sinners. Baier, speaking of the *finis* of justification, says: "*Finis iustificationis ex parte hominum, qui iustificantur, est salus eterna eorum, ex parte Dei iustificantis est gloria eius.*" (III, p. 287.) Quenstedt's words are very similar: "Justification is an act of God for the praise of His glorious grace and justice and for the salvation of the justified." (Hase, *op. cit.*, p. 287.) In Rom. 3, 26 St. Paul forcefully places these two purposes of God in the act of justification before us, saying that God has entered upon the ever-to-be-praised work of redemption "that He might be just and the Justifier of him which believeth in Jesus." Note the two aims: to safeguard His justice and still to justify the sinner, to do something that would keep His holy, glorious name unsullied and still would bring salvation to fallen man. To accomplish this twofold purpose, His divine counsel decreed that which, in the words of the holy writer, "eye hath not seen and ear hath not heard and which hath never come into the heart of man," the reconciliation and justification of the sinner through the sacrifice of Christ. What a glorious, all-wise, everlasting justice, and, besides, infinitely loving and merciful God we have! must be our exclamation as we

view this doctrine. Should we not make the prayer of St. Paul, which he sent up in behalf of the Christians addressed in the Epistle to the Ephesians, our own, namely, "that we may be able to comprehend with all saints what is the breadth, and length, and depth, and height" of these unspeakably precious matters? (Eph. 3, 18.)

## V

In saying that the salvation of the sinner is the aim, or purpose, of justification, we must not exclusively think of the enjoyment of the bliss of heaven. Do the Scriptures declare anywhere that, as far as man is concerned, nothing but attainment of the glories of the heavenly Jerusalem is the aim and purpose of justification? We are rapidly drawing to the center of our whole discussion. The this-worldly view, which says that the objectives of the Christian religion must be sought exclusively or chiefly in this life, is a great error; but so would be the view, if it were entertained anywhere, that the Christian religion has no aims whatever excepting such as pertain to the joys of heaven. The life which Jesus brings and bestows is not something that begins in the beyond; it has its inception here. Think of the great words of Jesus, John 11, 25 f.: "I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." Such a person has life now and will have it forever. Another word of Jesus, reported in John's gospel, is likewise pertinent here. "Verily, verily, I say unto you, He that believeth on Me hath everlasting life," John 6, 47. Note the present tense. The believer not only *will* have, he *has*, everlasting life right now. St. John here beautifully confirms the teaching of St. Paul, who describes the process of conversion as a "raising from the dead," a bringing to life, saying Eph. 2, 4 ff.: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved) and hath raised us up together and made us sit together in heavenly places in Christ Jesus." Observe that St. Paul is writing these words of himself and his contemporary fellow-Christians while they were still living here on earth. Yes, still here on earth and yet spiritually alive and having our true citizenship in heavenly places, that is the Christian's status. While with our body we are still in this mundane sphere, our spiritual life is centered in heaven, is clinging to Christ, the dear Savior, drawing strength and hope from Him. This may well furnish the bridge or transition to the thesis that one of the great aims of justification is the sanctification of the sinner.

## VI

The Bible declares in unmistakable terms that the work of Christ for us and the work of the Holy Spirit in us has been and is performed that we might be new beings, servants of Jesus Christ.—When you in your sermons come to the question, For what purpose did God redeem and justify us? you are not shut up to conjectures, so that you have to make a notation in your sermon manuscript, "This is speculation; be sure to tell the audience!" On the contrary, you can speak with full assurance because the divine Word has opened to us the heart of God on this point and informs us about His aims. Listen to the Epistle-lesson for Christmas Day. All of us who have seen several decades of service in the Church have read it many a time to our congregations, Titus 2, 11—14. This passage administers quite a jolt to several classes of people sailing under the Christian flag; in the first place, to that group which holds that, since justification is a free gift of God, any sin which they wish to indulge in does not matter and can by anybody at will be neutralized through a mere mechanical pointing to the work of Christ; next, to the group which might be called that of the do-nothing folks and the lukewarm set, whose idol is a life of sweet ease and repose, who are too careful to become involved in crimes and too indolent to be diligent in good works; and finally, to that group which holds that in the matter of Christian life one may ride two horses, a white one and a black one, and quite well serve God and the world, Christ and Belial. All who have opinions of this nature receive a rebuke in these words of St. Paul, which teach us that Christ died that we might be zealous in good works. And listen to these words of St. Peter, 1 Pet. 1, 13—19. Note the words: "You were redeemed from your vain conversation," that is, from your evil, futile, sinful life. Evidently when Christ bore the sins of the world, and when He there reconciled God and mankind, bringing about what we call objective justification, His aim was to free us from the bondage of a worthless existence. And once more listen to these words of St. Paul, 2 Cor. 5, 15: "Christ died for all that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." The purpose of the death of Christ is given, and hence the purpose of justification, which on its objective side was accomplished in the death of the God-man. It is a life dedicated to Christ. Ah! the chains have been smitten off our hands and feet that we may freely, gratefully, with energy and persistence, serve Him who loved us and gave Himself for us. Is the purpose of God realized in us? Let that be one of the great questions which we daily propound to ourselves. Some of the comments of Luther on

Titus 2, 11—14 as found in his sermon on this text are striking (XII, 122 f.): "Die Suende tut zwei Schaden: den ersten, dass sie uns gefangennimmt, dass wir nichts Gutes tun noch erkennen noch wollen moegen, beraubt uns also der Freiheit, des Lichtes und der Kraft. Daraus folgt sobald der andere Schaden, dass wir, vom Guten also verlassen, nichts denn eitel Suende und Unreines muessen wirken und dem hoellischen Pharao sein Land zu Aegypten muessen bauen mit saurer, schwerer Arbeit. Wenn nun Christus kommt durch den Glauben, so erloest er uns von dem Gefaengnis Aegypti, macht uns frei, gibt Kraft, Gutes zu tun. Das ist der erste Gewinn. Danach ist die ganze Uebung unsers Lebens, dass wir die Ungerechtigkeit des gnadlosen, weltlichen Wesens ausfegen aus Leib und Seele, dass dies ganze Leben bis an den Tod sei nichts anderes denn eine Reinigung; denn der Glaube, ob er wohl uns erloest auf einmal von aller Schuld des Gesetzes und macht uns frei, so bleiben doch noch uebrig boese Neigungen in Leib und Seele, gleich wie der Stank und Krankheit vom Gefaengnis. Damit erbietet sich der Glaube, alles ganz zu reinigen. Gleich wie im Evangelium Joh. 11, 44 Lazarus ward mit seiner Stimme vom Tode erweckt, aber das Totentuch und Binde musste man danach auch abtun, und der halbtote Mensch, den der Samariter verband und heimbrachte, musste im Stall eine Weile liegen und ganz gesund werden."

One of the most remarkable utterances in the Scriptures pertaining to this subject is Eph. 2, 10. After the apostle has said in the two preceding verses "For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God; not of works, lest any man should boast," depicting the work of conversion and justification, he continues: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." When the apostle speaks of our being created in Christ Jesus, he, of course, refers not to our physical, but to our spiritual birth, as the context abundantly proves. Now, why did God perform His work of grace in us? He has created us unto good works, is the reply. And now listen: these good works He has ordained, provided, prepared, long in advance. When He decided to convert and justify us, He thought of, and determined, the good deeds which we should do as His children. Could anything more powerfully preach the truth that God's aim in converting, justifying, us is a life of holy service on our part?

## VII

The new life of a Christian springing up in him after he has become a believer, a life patterned after our holy God, we call *sanctification* (*sanctification in the narrower sense*). It is com-

prehensive, embracing every sphere of our being, our intellect, will, emotions, our thoughts, words, and deeds, what we are and what we do. This thesis is added chiefly to emphasize that sanctification must not be looked upon as consisting merely in outward conformity with accepted principles of righteousness or in the performance of certain heroic tasks like those undertaken by the crusaders or in that widely detested attitude which we call sanctimoniousness, the exhibition of pious airs and the utterance of religious platitudes, striking the observer as seventy per cent. affectation and only thirty per cent. sanctification. Sanctification is outward, but likewise inward; visible to our neighbor, but largely invisible even to keenly observing, searching eyes; a matter of deeds, but primarily of thoughts; requiring constant effort and prayerful struggle and yet flowing spontaneously from the fountain of faith in the Savior. And the proof for the all-comprehensiveness of sanctification? "But as He which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy," 1 Pet. 1, 15 f. "Let this mind be in you which was also in Christ Jesus," Phil. 2, 4. "Put on the new man, which after God is created in righteousness and true holiness," Eph. 4, 24. How sweeping is this word of St. Paul, 2 Cor. 7, 1: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"! "Perfecting holiness"—nothing could be more inclusive.

### VIII

While justification is an instantaneous act, sanctification is a process, extending through the whole life of a Christian, remaining incomplete here on earth, but reaching its consummation when in heaven we shall be before the throne of God and serve Him day and night in His temple, Rev. 7, 15, where we shall finally have attained and apprehended (cf. Phil. 3, 12 f.), because there we shall be like our Savior, for we shall see Him as He is, 1 John 3, 2. These are most important and blessed truths which deserve to be analyzed, substantiated from the Scriptures, and pondered. It must suffice here to have mentioned them.

### IX

There can be no sanctification if justification has not taken place. It is entirely futile if we by exhortation and threatening, using all the thunder of Sinai, endeavor to make those walk the path of holiness who have not yet accepted Christ as their Savior and obtained forgiveness of sins. Some outward conformity with the rules of morality may result, but the hearts will not be changed, and there will be no gain for the Christian Church. Cf. John 15, 5: "Without Me ye can do nothing." Dr. Walther quotes, in addition,

such passages as Ps. 130, 4: "But there is forgiveness with Thee that Thou mayest be feared," and Acts 15, 9: "He put no difference between us and them, purifying their hearts by faith." (*Law and Gospel*, p. 90 f.)

## X

Wherever there is true justification, true sanctification will inevitably follow. If faith is genuine, the fruits of faith will not be lacking. Not only do the Scriptures say, for instance, Rom. 6, that new life *should* spring up on the soil of justification, but they emphatically declare that it *will* spring up. "Every good tree bringeth forth good fruit," Matt. 7, 17, and v. 18: "A good tree cannot bring forth evil fruit." "He that abideth in Me and I in him, the same bringeth forth much fruit," John 15, 5. It is inevitable that, where the new life has been awakened, as is done by the act simultaneous with justification, that is, conversion, new life should manifest itself, that there should be breathing and the circulation of blood and pulse-beats and other signs of life, that is (if we translate this into the spiritual realm), thoughts and acts pleasing to God.

## XI

Conversely, the absence of sanctification is an unfailing sign that subjective justification has not occurred or that the sinner has lapsed from the status of a justified person. One trembles when discussing this matter because of the seriousness of the truths involved and the great danger of our merely repeating mechanically what we learned long ago. That we are here voicing an unalterable truth is evident, for instance, from Gal. 5, 19—21 and 1 Cor. 6, 9—11. Observe here how the life of sin and the state of the Christian who has been justified and sanctified are placed in contrast with each other. Rom. 8, 13, 14 belongs here: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, they are the sons of God." So does Heb. 12, 14: "Follow peace with all men and holiness (*hagiasmos*), without which no man shall see the Lord." Goodspeed and Moffatt translate the respective Greek word "consecration," the *Twentieth-century N. T.*, "purity."

## XII

One other fact pertaining to the relation between justification and sanctification might be pointed out, namely, that justification may be spoken of as the means and sanctification as the end. This is confirmed by Scripture-texts, some of which have been quoted, while others have not yet been mentioned by me. 2 Cor. 5, 14 f.: "For the love of Christ constraineth us; because we thus judge that, if One died for all, then were all dead and that He died for all that they which live should not henceforth live unto

themselves, but unto Him which died for them and rose again." The work of Christ, including objective justification, is the means of giving existence to the life of service of the Christian. Cp. here especially Rom. 6, 1—6. Nothing should induce us ever to speak slightly or half-heartedly of the act of justification, as if it were of minor importance and therefore needed less stressing in our teaching; but we must not overlook that justification is bound to be accompanied by sanctification, just as sanctification would be impossible without justification. It is this relation between justification and sanctification which we so easily forget. Being concerned about our safety, we are anxious to be justified; the Old Adam in us, however, has no desire to be sanctified, but looks upon this state as insufferable boredom and slavery.

### XIII

Sanctification is produced by the holy Spirit not through the Law, but through the Gospel. Through the Gospel the Holy Spirit is bestowed, faith is created, and we are made new creatures. Cp. Gal. 3, 2: "This only would I learn of you: Received ye the Spirit by the works of the Law or by the hearing of faith?" 2 Cor. 5, 17: "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." The Spirit who enters us through the Gospel produces good works in us. Gal. 5, 22: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Whatever strengthens faith will strengthen and advance sanctification. This again points to the Gospel as the means to be employed for the cultivating of the sanctified life. Baptism and the Lord's Supper belong here, too. Much emphasis should be laid on the latter. Cf. Dr. Pieper's remarks on Baier's error, who held that the Law was one of the means of producing sanctification. (*Christliche Dogmatik*, III, 20.) How grievously we should err if we thought that we could produce true sanctification by the Law! That the New Testament uses the Gospel to induce Christians to perform good works can be seen from Rom. 12, 1 and 1 John 4, 11. 19.

### XIV

Yet the Law has its function in sanctification inasmuch as the Christian is still sinful, troubled by his innate evil nature. We are not yet perfect beings, hundred-per-cent. children of God. As new creatures, it is true, we do not need the Law. Cf. 1 Tim. 1, 9: "Knowing this, that the Law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners," etc. But to the extent that we still have the Old Adam

in us, we need the Law. The Law must always show our own sinful self what good works are; otherwise our evil nature may succeed in dictating to us and making us follow its own wicked likes and dislikes. Furthermore, it must always convince this our sinful nature of its abominable character and tendencies in order that we may never cease being aware of our sinfulness; for that would involve self-righteousness and falling away from faith.

## XV

The aims of sanctification are: —

a) The glory of God. Cp. 1 Pet. 2, 11. 12: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that, whereas they speak against you as evil-doers, they may by your good works which they shall behold glorify God in the day of visitation." Another passage proving our point is Phil. 1, 9—11. This passage shows that our manifestation of Christian love and our growing and abounding in love must have this aim, to glorify our great God. If what we do is done for our own exaltation, it is a disgusting weed, not a beautiful flower.

b) The eternal and temporal welfare of our neighbor, that is, the performance of good works for our neighbor's benefit. After showing his Christian readers in the first chapters of Ephesians how God has elected, redeemed, and converted them, the apostle tells them that their connection with Christ means the putting off of the old man and the putting on of the new man (chap. 4, 22. 24); and among the qualities which he enumerates as being implied are the following, given in v. 31 f.: "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you, with all malice. Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Cf. 2 Pet. 1, 5—7: "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity" (*zur Bruderliebe gemeine Liebe*, as Luther translates). What a list of fruits of faith! We observe especially that charity, love toward all men, is among them. Where this love is of the right kind, connected with knowledge, it will exert itself in the interest of that which is highest in our neighbor's needs, namely, his eternal welfare, the preaching of the Word to others that are without it. Dr. Pieper says (III, 76): "Gute Werke sind der Endzweck des Lebens der Christen in dieser Welt. Sobald ein Mensch zum Glauben an Christum gekommen ist, gehoert er nicht mehr in diese Welt; seine eigentliche Heimat ist im Himmel. Gott aber

laesst ihn noch in dieser Welt, damit er ihm in seinem Reich sonderlich zur Predigt des Evangeliums in der Welt diene."

c) Growth in knowledge and Christian understanding. The much-discussed words of Jesus, John 7, 17, I would place into this category: "If any man will do His will, he shall know of the doctrine whether it be of God or whether I speak of Myself." We must remember that no man can reach the resolve to do God's will unless he is converted. But whoever is a truly converted person and as a sincere child of God decides to do God's will, will ever better understand the Gospel. Its mysteries, of course, will remain mysteries, not offensive ones, however, but divine heights to which he looks up in joyous gratitude and wonder. The grand things in the Scriptures that the finite mind of the Christian can grasp in this life will in an ever-increasing measure open up to him. The humble believer, doing the will of his heavenly Master, sees truths and beauties in the Scriptures that the shrewdest and most learned agnostic university professor does not see.

d) The assurance that we are children of God. St. Peter admonishes his readers, 2 Pet. 1, 11: "Wherefore the rather, brethren, give diligence to make your calling and election sure." The context shows that it is the eager pursuit of godliness which he is inculcating. Sanctification makes our calling and election sure, testifying that we belong to the holy Christian Church, the communion of saints. That such is the function of good works is likewise evident from Luke 7, 47 and 1 John 3, 14. The dogmaticians call good works *testimonia Spiritus Sancti externa* (Pieper, III, 75).

e) The obtaining of the reward of grace which God has promised His faithful children. Luke 16, 9 this is brought out with great clearness: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." The forgiveness of sins, the adoption as children, the home in heaven—all that is given to us the minute we become believers. But our God is so rich in mercy and kindness that He has promised to reward every good deed which we perform. One of the aims of sanctification is to receive this heavenly reward. Luther (VII, 666, *Erklaerung der Bergpredigt*): "Wer am meisten arbeitet und leidet, soll auch desto herrlichere Vergeltung haben; denn obwohl, wie ich gesagt habe, in Christo alles gleich ist und die Gnade gar miteinander gibt und einem jeglichen die ganze Seligkeit bringt als das hoechste gemeinste Gut, dass der freilich alles hat, wer den Christum hat, doch wird ein Unterschied sein der Klarheit und Herrlichkeit, damit wir geschmueckt und leuchten werden." W. ARNDT.

(To be concluded)

## Outlines on the Eisenach Epistle Selections

### New Year's Day

Rom. 8, 24—32

The turning of the years is becoming ever more deeply significant. It trembles with importance. Chaotic conditions (political, economic, social, moral, religious) are so alarming that Christians are reminded of Christ's description in Matt. 24 and Luke 21. Will conditions improve or get worse? Is there any hope for us or any encouragement as we enter the new year? Yes indeed. In fact, only Christians may enter the new year with genuine assurance.

#### We Enter the New Year with Fullest Confidence

1. God has implanted hope into our hearts.
2. We have the Spirit of God, who pleads for us.
3. God will direct all things for our good.

#### 1

The apostle had directed the attention of his readers to the sufferings of this present time, Rom. 8, 18. Sin had ushered bitterest woe and misery into this world. Even "the creature" suffered on account of it, v. 20. But God had enkindled within them "an expectation" for "deliverance," vv. 18—22. These dreadful conditions certainly do not leave the Christian untouched. They affect him. They become a matter of deep concern. But God has implanted a very definite hope into our hearts. Though at present we "groan within ourselves" and conditions seem to forbid every thought of the blessedness expressed in vv. 14—17, yet we Christians have a very definite hope, which prompts conscious "waiting for the adoption," v. 23.

The apostle enters boldly upon the very nature of hope. Hope is not consummation; it is not final realization; but it is a definite conviction that that which it hopes will be realized, and it engenders confident and patient waiting, vv. 24, 25. This becomes all the more positive when we contemplate the reality of the forgiveness, peace with God, etc., which we now enjoy as a foretaste of eternal life. "The glory which shall be revealed in us" belongs to us even now. Only the full use of it is a matter of the future. Our hope embodies not merely "deliverance," but the full use and enjoyment of "the glorious liberty of the children of God."

A people with such hope in their hearts are in a position to face the uncertain future with fullest confidence.

#### 2

God has been so considerate of our welfare that He does not permit us to face the dreadful situation alone. "Likewise the Spirit helpeth," etc., v. 26. The Spirit of God within us is affected by all

which would blur our vision and blast our hope. He realizes also our weakness to cope with the situation and comes to our rescue. It should fill us with confidence to know that the Spirit is taking hold of the tasks with us and is strengthening us. Note that the apostle mentions, "We know not what we should pray for," etc., v. 26, as our weakness. Cf. Matt. 20, 22. God does not mean that we have no conception at all of the temporal and also of the spiritual needs which drive us to prayer. Is. 26, 16; Hos. 5, 15. He speaks here of our final "deliverance." We have no adequate conception of this and cannot find words for it. Prevailing conditions becloud our understanding to such an extent that we do not know what to pray "as we ought." Here the Spirit enters and prays from within us, v. 26. He also intercedes for us, v. 27. He knows what to pray. His prayer is God-pleasing and acceptable, v. 27.

What wonderful assurance! How confidently we may enter the new year because the Spirit of God pleads with us and for us for our glorification! After all, this is the thing which counts; this is the matter of paramount importance in life.

### 3

V. 28. No Christian should doubt that God is in control of all things. Christ reminded His Church of this in connection with her great tasks, Matt. 28, 18. God guides and directs "all things," Ps. 33, 13—15; Acts 17, 25. 27. 28; Col. 1, 17. This embodies the thought that God is in control of the very things which would deprive us of "deliverance."

God directs all things to "work together" to focus upon, to serve, to further the welfare of, His people. We may not see it, but He does. He can turn suffering, sorrow, etc., unto good. Cf. Rom. 5, 3—5.

The apostle comes to the thought of our predestination, vv. 28. 29. (In this connection we should not treat this doctrine fully, but point out the comfort which it contains as we stand upon the threshold of a new year which augurs all manner of dangers.) We are God's chosen people. He called us unto eternal life. He will lead us safely through to the end.

Again, the apostle refers to the sacrifice which God made for us, vv. 31—34. We are His redeemed people. We have forgiveness through Christ. We have our Redeemer for us. Nothing can be against us. If our heavenly Father gave us His Son and delivered Him up for us, He will surely lead us through all dangers unto our eternal glorification.

What wonderful encouragement for us as individuals, as congregations, as a Synod! Surely we may enter the year 1937 with fullest confidence. With such confidence let us continue the tasks which He has assigned.

J. W. BEHNKEN.

### Sunday after New Year

JAS. 4, 13-17

Two days ago we crossed the threshold of the new year in the name of Jesus, with the Word of God and prayer. But even now our hearts are beginning to quail. Future dark. Ominous clouds lowering on the horizon (press dispatches, etc.). No man knows what the present year holds in store for the world, our country, ourselves. Moreover, the status of our spiritual life and the deceitfulness of our own hearts give rise to many a well-founded fear. As we look out into the unknown future, we feel dreadfully weak and in need of a strong, unfailing support.

#### Let Us Day by Day Walk Close with God

1. *Trustfully committing ourselves to His fatherly hand;*
2. *Cheerfully dedicating our lives to His service.*

#### 1

Life is *uncertain*. We do not know what shall be on the morrow. We cannot look even one moment ahead. V. 14 a.

The *wrong attitude* of the worldly man over against the future: Leaving God out of his computations, he plans not only days, but years ahead; acts as though he knew the span of his days, as though he might live on earth for ever. V. 13.

We Christians often discover ourselves in such an attitude toward the future. We drift into the ways of the world. But this is not only foolish and dangerous, but even definitely sinful. Vv. 14 a. 16.

The *correct attitude*: Recognize the uncertainty of life. Walk close with God. Commit all that you are and all that you have to His fatherly hand. "If the Lord will," v. 15.

After all, our days are in His hand. He is the Lord of life and death, of joy and sorrow, of plenty and want. Our experiences will be what He wants them to be.

Moreover, we may trustfully commit ourselves to His guardian care, for He is our Father in Christ Jesus. He loves us. He knoweth our frame. He sees our every need. Our bodies and our souls are safe as long as we walk close with Him. (Elaboration and practical, personal application.)

#### 2

Life is *short*. At the very best it can last but a few years, Ps. 90, 9. 10. Even as a vapor, which vanisheth away, v. 14 b. The very brevity of life is an incentive to make the best of it while it lasts, to invest its days and years profitably.

The *sinful reaction* of the world to this challenge: Let us buy and sell and get gain, v. 13 b. Temporal gain is the supreme aim

of the worldly-minded man; the amassing of wealth, the mere acquisition of knowledge, the building up of a reputation, the enjoyment of worldly pleasures. This is the substance of the world's plans for the present year.

We Christians often make our plans in the same way. Seek success and joy in the same achievements. Become worldly-minded. But this is not only foolish and dangerous, but even definitely sinful. Vv. 14 b. 16.

The *God-pleasing reaction*: doing the will of God in every respect and cheerfully dedicating our lives to His service. By walking close with God day by day, by doing what He would have us do and avoiding everything that He forbids, we invest our lives profitably and eventually reap great gain. And that not only in the life to come, but even here on earth. (Elaboration and practical, personal application.)

Hymn 171, 2, 4.

E. J. FRIEDRICH.

### Epiphany

2 Cor. 4, 3—6

Epiphany. The festival of light. Is. 60, 1—6. Having stood at Bethlehem's manger, we are now gathered at a "sunrise" service to see the dazzling "Sun of Righteousness arise with healing in His wings." Our text states: —

#### "God hath Shined in Our Hearts"

1. *God is the Source of light.*
2. *God shines in our hearts.*
3. *Why God has shined only in our hearts.*

#### 1

a) The term *light* may designate natural, physical light such as the illumination or radiance proceeding from the sun or from a lamp. The word is also used to describe human intelligence, wisdom, knowledge. In our text, however, it is employed to designate spiritual light, our entire spiritual life, such as enlightenment, regeneration, faith, sanctification, "the light of the knowledge of the glory of God." The spiritual light, which distinguishes us as Christians from the children of the world, is "the light of life," John 8, 12; and makes us "the children of light," John 12, 36. "We walk in the light as He is in the light," 1 John 1, 7.

b) The source of all light is God, "who commanded the light to shine out of darkness." Text, v. 6; Gen. 1, 3. No scientist has yet solved the mystery of physical light. In God are hid all the treasures of truth and knowledge, of wisdom and understanding. There is no spiritual light or life without Him. "The Lord is my

Light and my Salvation," Ps. 21. "God is Light," 1 John 1, 5; John 1, 4. In God is bound up all the spiritual light that His Church on earth and its countless members ever possessed. Without the light that is in God there is absolute outer spiritual darkness and doom. God dwells "in the light which no man hath seen nor can see," 1 Tim. 6, 16.

## 2

God, however, has divulged and manifested that light in which He dwells and which is His very essence. There is an epiphany of that glory. "God hath shined in our hearts to give the light."

a) God has revealed the glory of His light through His Son. "*God hath shined in our hearts to give the light* of the knowledge of the glory of God in the face of Jesus Christ," v. 6, "*who is the Image of God*," v. 4. "Light is come into the world," John 3, 19. "Thy Light is come . . . risen upon thee," Is. 60, 1; 9, 2; Luke 2, 32; John 12, 35. If we want to know God, we should study Jesus Christ, His Son. He is called "the Image of God." Jesus says: "He that hath seen Me hath seen the Father," John 14, 9; 12, 45; Heb. 1, 3; Col. 1, 15; 2, 9. Follow Christ through His life of humility, and even there you will get glimpses of divine glory, of omnipotence in His astounding miracles, of grace when He deals with publicans and prodigals and sinners, of mercy when He heals the lepers, of love when the Good Shepherd seeks the lost sheep and lays down His life for them. The inscription on the face of Jesus Christ which reflects the love of God is John 3, 16. Jesus is "the clearest manifestation of God to His creatures."

b) God also shines in our hearts through the Gospel of Christ. St. Paul refers to this revelation of God as "our Gospel," "the glorious Gospel of Christ." The contents of the Gospel are: "We preach Christ Jesus the Lord," v. 5. 1 Cor. 1, 23; 2, 2; Jer. 23, 6. This is that "more sure Word of Prophecy," "a light that shineth in a dark place until the day dawn and the Day-star arise in your hearts," 2 Pet. 1, 19.

This Gospel actually gives light, shines in our hearts, enlightens, regenerates, us. The efficacy of the Gospel. The same creative omnipotence, Gen. 1, 3; cp. text, v. 6. Eph. 1, 19 f.; 2, 10; Rom. 1, 16 f. God has laid down in nature the power of lightning and thunder, of gravitation that binds the universe and holds it within its boundary, of the sun's rays that give light and life to the created world. The Gospel is the power of God to create spiritual light and life in the dark human soul and to impart the light of eternal salvation.

Thus God shines into our hearts through Jesus Christ, His Son, who is God's image, and through "the light of the glorious Gospel."

## 3

If that is the case, if the Gospel is such an indispensable blessing, if it has such glorious illuminating power, why do so many reject it? How is it that "God hath shined in our hearts" only? Why is the Gospel "hid to them that are lost"? V. 3. That was the question on the lips of the Christians at Corinth, the Paris of that day. They wondered, Are the brainy leaders of the synagog, the brilliant philosophers in the schools, without light? If so, why? Why is it hid to the millions who are perishing?

God wants all to come to His light, to faith, to salvation, Is. 60. There is no predestination to spiritual darkness.

Neither can we find any fault with the light. The Gospel is efficacious, no matter into whose heart it shines.

Neither was the natural spiritual darkness less dense in "our" hearts than in the hearts of the unconverted unbelievers. That we are believers is due entirely to God's grace.

Then why? God tells us why, v. 4. "The god of this world hath blinded the minds of them which believe not." It is not that the unbeliever is too smart, intelligent, wise, but because a satanic power is keeping him in spiritual ignorance and darkness. The midday sun is blazing forth in all its glory, but these dupes do not see it. Eph. 2, 2; 6, 12; Luke 8, 12; 2 Thess. 2, 9—12; 1 Kings 22, 19—23; 2 Tim. 2, 26; Rev. 12, 12.

This fact should serve us as a warning. God working through means can be resisted. (Luther, St. L. Ed., XVIII, 1794.) There is no irresistible grace, Hos. 13, 9; Acts 7, 51. (Pieper, *Christl. Dogmatik*, II, 31.) Those who insist on a militant attitude over against the grace of God and sit in judgment over God's ways and persistently criticize His holy Word will be doomed to a blinded mind and to outer darkness, Is. 6, 9, 10; Acts 28, 25—27; Rom. 1, 21. 22. 28; 9, 31—33; 10, 21; 11, 7—10; Matt. 13, 13—15; John 3, 19. Let us beware. The same sun that gives life to one tree may blast another that refuses to grow, Matt. 23, 37; Acts 7, 51; 1 Pet. 5, 8.

The fact that God has enlightened us should be a powerful incentive to share our glorious light with others.

"The keeper of the lighthouse at Calais was boasting of the brightness of his lantern, which can be seen ten leagues at sea, when a visitor said to him, "What if one of the lights would chance to go out?" "Never,—impossible!" he cried, horrified at the bare thought. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going by to all parts of the world. If tonight one of my burners went out, within six months would come a letter, perhaps from India, perhaps from America, perhaps from some place I never heard of, saying that in such a night, at such an hour, the light of Calais burned dim, the watchman neglected his post, and vessels were in danger. Ah, sir! sometimes in the dark nights, in stormy weather, I look out to sea and feel as if the eyes of the whole world were looking at my light. Go out? burn dim? Never!"

Phil. 2, 15; Eph. 5, 8.

H. W. BARTELS.

### First Sunday after Epiphany

2 Cor. 6, 14—7, 1

The history of the Church relates a number of incidents of large groups of Christians leaving their homes and country, separating themselves from all their former surroundings, in order to be able to worship according to their conscience. The Saxon emigration in 1838 is an example. These accounts impress us with the hardships attendant upon such a separation.—But our text speaks of another kind of separation that Christians must experience and which is harder than the above-mentioned; harder because the things from which Christians are to separate themselves are still always before their eyes.

#### "Be Ye Separate!"

*1. From whom?    2. In what way?    3. For what reason?*

##### 1

Vv. 14, 17. Unbelievers are people who are not as God wants them to be in faith and in life. God wants people to realize their sinfulness, Ps. 51, 17; Is. 66, 2; to accept Jesus as their Redeemer and to believe that all their sins are forgiven, Acts 4, 12; 16, 31; Rom. 5, 1; and to live in accordance with their faith, Col. 2, 6; Phil. 1, 27. Those who are different are unbelievers, whether they live in India or America and whether they are black or white. We are surrounded by unbelievers. They betray their unbelief by their words and by their actions. They are not unbelievers because their fancied superior intellect cannot understand and accept the teachings of Christ; they are unbelievers because they do not want to bow their proud hearts under the truth of God's Word, Acts 7, 51, and do not want to conform their lives to the will of God, Matt. 19, 22. From these unbelievers comes that great mass of lies and wickedness and ungodliness and filth that fills the world. They produce things like evolution, salacious literature and pictures, and the false view of life that is prevalent today. From the unbelievers and what they produce Christians must be separate.

##### 2

In what way? Christians cannot emigrate to a country where there are no unbelievers. We must have business dealings and social contacts with them. But note v. 14: "Be ye not unequally yoked together." Oxen yoked together pulled the same burden; one helped the other; they had a common task. In the Old Testament two animals of different kinds were not to be yoked together. Applied to believers, this means that they should in no way help the unbelievers in the promotion of their false teachings and ungodly living. There are practical applications of this principle in our

worship and in our daily lives. We cannot worship with those who deny Christ. We cannot aid in the promulgation of false religion. We cannot be lodge-members. We cannot adopt as our own many of the current opinions held by men. We must be different from unbelievers. Our interests, our aims, our amusements, our conversation, must be different. We must dare to be separate.

### 3

For what reason? It may often appear to be disadvantageous. We may lose friends or opportunities for gain. But regardless of consequences, the separation must be upheld. Vv. 14—16 enumerate cogent reasons for the separation. This is a series of diametrically opposite concepts. Note the growing force of the contrasts, culminating with the trenchant conclusion in v. 15 b. Then comes the reenforcement in v. 16: certainly, there can be no agreement, or oneness of purpose, between a temple for idols and a temple for God. And Christians are God's temple; the Holy Ghost dwells in them, 1 Cor. 3, 16; what connection can they have with unbelief?

These are reasons enough to heed, v. 17. But there is another reason, v. 18. This is a wonderful promise made by God. Think of what it means to be children of God; what advantages in life and what a glorious inheritance in death! This promise is made to those who heed the precept in v. 17. This promise is so glorious that it will move the Christian to use his life for a perfect service of God, 7, 1.

Let us be separate from unbelievers; God commands it and promises us His grace for time and eternity if we shall heed His commandment.

FREDERIC NIEDNER.

### Second Sunday after Epiphany

1 COR. 2, 6—16

The Corinthians had been won for Christ by the simple preaching of the Gospel. 1 Cor. 2, 1—5. However, living still in the atmosphere of ancient Greece, charged with pride and conceit of carnal wisdom and oratory, they were still susceptible to the glamor of such wisdom and in danger of losing their appreciation of Paul's simple preaching.

Paul as a true pastor hastens to point out to them that the Gospel, while indeed not a worldly wisdom, yet is truly wisdom of an infinitely higher type and value, *viz.*, the wisdom of God.

Human reason, learning, science, etc., are made much of in our day. We have no fault to find with this, nor do we wish to disparage true human learning. However, all too often human reason leaves its legitimate province and intrudes into the realm of spiritual things, presuming to master the infinite God and His

holy Word. Christians today are susceptible to the lure of science and, like the Corinthians, in danger of losing their appreciation of the simple Gospel, thus imperiling their salvation. Our text tells us also that —

### **Our Gospel Is the Wisdom of God**

1. *It is divinely conceived;*
2. *It is divinely revealed.*

#### **1**

A) Preaching the Gospel, Paul insists: "We speak the wisdom of God," v. 7. *Wisdom* is here to be understood in an objective sense, God's entire plan of salvation, reflecting indeed transcendent wisdom. God's plan of salvation through Christ is the very heart, the sum and substance, of the Gospel.

B) Preaching this Gospel, Paul indeed spoke divine wisdom.

a) No wisdom of this world nor of the princes of this world, v. 6; leaders in human thought and endeavor could never have devised a plan to harmonize God's holiness and justice with His compassionate saving love for sinners. Human reason ever since the Fall gropes and stumbles about in the dark in its proposals and attempts to bring about peace between God and man. Paganism, ancient and modern, hideous and hopeless, demonstrates the futility of man's wisdom to solve the problem of the sinner's salvation.

b) Redemption of the race through Christ was ordained by God before the world unto our glory, v. 7. Only in His infinite divine love and wisdom could that adorable plan have originated which St. Paul describes 2 Cor. 5, 19: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." And again: "He hath made Him to be sin for us who knew no sin that we might be made the righteousness of God in Him." Also Is. 53; John 3, 16; Rom. 3, 22—25. This wisdom of God has its roots in eternity, "before the world," and stretches forward "unto our glory," our final salvation in heaven. In contrast to ever-changing, wavering human wisdom it is eternally immutable. Because it is the wisdom of God, it is wisdom in the fullest sense, true science, absolute truth, which alone can and does satisfy the human heart and mind.

C) *Application.* — God forbid that our Gospel, the wisdom of God, ever become commonplace to us! Rather, the more we faithfully ponder it, the more adorable may it be to us, ever more filling our hearts with peace and joy!

#### **2**

A) Human wisdom is wholly unable to know, to perceive, and to understand the wisdom of God.

a) No mode of human perception is adequate to fathom the

depths of God's love, to know and to understand the wondrous plan of salvation, v. 9. Were man dependent upon such human modes of perception, the mystery of God's wisdom must remain forever hidden.

b) Limited, as it is, through sin even in the realm of natural things, in spiritual things human reason is totally blind, so blind that the adorable wisdom of God is foolishness to it, v. 14.

c) The crowning evidence of natural man's utter inability of himself to know the mystery of God's saving love in Christ is presented in the crucifixion of the Lord of Glory, v. 8. This deed is evidence of inconceivable blindness and wickedness.

Hence even in this age of vaunted, and in many respects real, enlightenment there are still the same follies, the same blind groping in spiritual things, obtaining ever since the Fall.

B) Only the Spirit of God can and does reveal to us the wisdom of God, v. 10—12.

a) Only the Spirit of God can do this. He is God Himself, cosource with the Father and the Son of the wisdom of God, v. 11 Paul cites an analogy. The Spirit of God knows what is in God, His inmost thoughts and purposes, as a man alone knows his own inmost thoughts.

b) The Holy Spirit does reveal the wisdom of God to us, giving us the living knowledge of faith, v. 12 (the spirit of the world is "that principle which controls the world in its thought and volition, selfish curiosity, alienated from God," Lange, *Commentary*). Rightly do we confess in the words of Luther: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me."

c) The Holy Spirit reveals to us the wisdom of God by means of the inspired Gospel. Thus the Corinthians had been enlightened. We have the inspired record of Paul's Gospel-preaching, v. 13. We have the entire Word of God, verbally inspired, the Word in which the spiritual thoughts are connected with, and clothed in, spiritual words, *i. e.*, in words furnished the holy writers by the Holy Ghost (*didaktoi*). The inspired Gospel is a power of God unto salvation, Rom. 1, 16, the means whereby the Spirit of God Himself brings us to a living, happy understanding of God's wondrous love in Christ. Only so is God's wisdom revealed.

C) *Application.*—Rest assured, dear Christian, over and against the fallibility and uncertainty of human wisdom that your knowledge of your Savior is divinely wrought. In life, in death, you may rely upon it and join the great apostle in the joyful declarations of divine assurance "I know whom I have believed," 2 Tim. 1, 12. Cp. Rom. 8, 38, 39. Therefore Hymn 122, 4.

AUG. F. BERNTHAL.

### Septuagesima Sunday

PHIL. 1, 27—2, 4

We should be *walking* Christians, not merely *talking* Christians. Illustration: A relative of Robert Ingersoll, Aunt Sarah, was a devoted Bible student and a beautiful Christian. One day she received by mail a package which, upon opening, proved to be a copy of one of Ingersoll's books, an attack on the Bible. On the fly-leaf were written these words over Ingersoll's signature: "If all Christians had lived like Aunt Sarah, perhaps this book would never have been written." (Quoted from *Christian Herald* in *Pearls for Preachers*, Hart, p. 89.)

Not only our fellow-man demands of us Christians that our *walk* be consistent with our *talk*; God Himself demands that. In text before us.

We are again nearing Lenten season. The good custom of meditating upon the sufferings of Jesus should lead us to a thorough-going self-examination. Is our conduct as Christians at all in keeping with the earnestness and devotedness with which Jesus lived and labored and languished for our salvation? We boast of the Gospel of Christ as our one and only and certain guarantee of salvation.

#### Are We Living Up to What is Required of Adherents of the Gospel of Christ?

1. *Paul emphasizes the importance of living up to what is required of adherents of the Gospel of Christ.*

A. In the foregoing verses Paul had expressed the hope of soon being delivered from prison and seeing the Philippians again, to their mutual joy.

B. Now he leads over to a matter far more important.

1. "Whether I come and see you"—he hopes that will be soon.

2. "Or else be absent"—it is possible that his seeing them will be delayed for a while.

3. "Only let your conversation be as it becometh the Gospel of Christ."

a. His coming or not coming in the final analysis was not the thing that really mattered.

b. The thing that really mattered was that they would live up to the Gospel. "Only" (*monon*) — the one all-important thing. "Behave yourselves as citizens" (*politeuesthe*) — let your manner of life be (Lenski). "As it becometh" (*axios*) — worthy, fitting, corresponding to, as the price of an article corresponding to the value of the article. "The Gospel of Christ." As they professed to adhere to the Gospel, every one had a right to expect of them to adopt the standard of right and wrong of the Author of the Gospel.

(A citizen is expected to live up to the principles of his political hero.) But it is not only good form to live up to the Gospel of Jesus; we actually owe it to Jesus. Immense price paid for our redemption. (Elaborate.) In view of that price we actually owe it to Jesus to live as He would have us live. By paying our debt and releasing us from damnation, Jesus laid upon us another debt — the obligation to live according to His will.

C. Should we refrain from emphasizing the importance of leading a Christian life lest we or others ultimately base our hope of heaven on what we do rather than on what Christ has done for us? Not if we always bear in mind that a life of service to God is but a feeble effort to thank God for His immense gift of saving us by grace, a gift which can never be paid for in all eternity. It is significant that just that apostle (Paul) who is so explicit and emphatic in stating that we are saved by grace alone is also so emphatic in urging that they who have been saved by grace now live up to the Gospel with consistent Christian conduct. How much the Christian conduct of his spiritual children meant to Paul is further illustrated by his remark later in the text: "Fulfil ye my joy." Paul's very joy and satisfaction as a pastor depended on the conduct of those in his flock. How we conduct ourselves after accepting the free grace of God in Christ is, then, not a matter of choice, of doing as we please. Living up to the Gospel is a solemn obligation.

2. *Paul mentions several duties which, among others, adherents of Christ should bear in mind in their effort to live up to the requirements of the Gospel of Christ.*

A. He mentions first steadfast loyalty to the Gospel.

1. "That ye stand fast, . . . striving together for the faith of the Gospel." "Faith" — creed, truth, doctrine (*fides quae creditur*). "Strive together" (*synathlountes*), strive together as in athletic contests. Thus the apostle first pleads for confessional firmness. That is basic for consistent Christian conduct. Doctrinal compromise is not a God-pleasing "broad-mindedness."

2. The Philippians are urged to be steadfast in spite of opposition.

a. "In nothing terrified" (*ptyromenoi*), shying, startled, terrified, as a horse (Lenski).

b. "To them an evident token of perdition, but to you of salvation." "Token of perdition" may mean a forerunner of the perdition of your enemies or, to your enemies it appears that you will perish (enemies feel certain you will perish through their opposition). But to God's children the opposition of enemies is a proof that God is keeping His Word, that things are coming to pass as He has predicted; hence it is an indication that God will

ultimately keep His further promise of saving them altogether. God is greater than our worst enemy; let that console us.

3. Suffering for Christ's sake should be considered a gift of God's grace (*echaristhe*, it is given). When Christians are made to suffer because of loyalty to God, that is no sign that God has gone back on them. That is to be expected, part of the bargain of being a Christian. It is therefore to be considered an honor, a badge showing that we belong to God. Acts 5, 41. "Conflict which ye saw in me," etc. Paul and Silas had been shamefully mistreated on their first visit to Philippi, Acts 16. When we suffer for Christ's sake, we experience what God's faithful children have always experienced. Not a reason for turning traitor. Rather a reason to be reassured of God's favor—His predictions are coming true.

4. It is said that there was once a monk who prayed much that he might have the marks of the Lord upon his hands and feet. A vision was given him in which he was shown a mark upon the Lord's body that the world had forgotten. It was the mark upon the shoulder, and the monk learned that he could have the marks on the hands and feet only if he first had the mark upon the shoulder (cross-bearing). (A. E. Gregory, *Pearls for Preachers*, p. 28.)

B. Paul next mentions "likemindedness," chap. 2, 2. All should have the same interests. Created by the Holy Spirit. Not carnal, but spiritual. A division of interests will result in outward divisions, disharmony.

C. Finally Paul mentions unselfishness.

1. V. 3. Let nothing be done to nurse pride. Let each one be concerned about honoring others rather than himself. Is this admonition needed?

2. V. 4. Love others as we love ourselves. Seek the gain of others as devotedly as we seek our own. What a heaven on earth it would be if this ideal could be realized!

*Conclusion.* — Do you have difficulties at times to think of sins because of which you need a Savior? Here is a sure cure: Prayerfully study those passages of Scripture (such as the text before us) in which God tells us what He really expects of His children. That will drive all Pharisaism out of us; that will prove to us how far we are from what we ought to be, how direly we need a Savior. Let us prepare ourselves for the Lenten season in this way. Christ and His cross will appear to us more glorious than ever. Our hearts will experience anew "the joy of salvation." Within us will be born a new sense of gratitude to God, which will impel us, by the grace of God, to strive for the ideal of living up to the Gospel of Christ.

RUDOLPH PRANGE.

**Sexagesima Sunday**

PHIL. 1, 12—21

"For me to live is Christ." Pregnant words of Paul. His definition, Gal. 2, 20; Phil. 3, 7—11. Christ, the Savior, was the one who lived in Paul and the one for whom Paul lived. His one purpose in life and in death was to make his Savior glorious and great in the eyes of men, to magnify Him. This is the burden of our text.

**Magnifying Christ**

This is done —

1. *By doing His work with sincerity and with joy;*
2. *By suffering tribulation for His sake with courage and with boldness;*
3. *By facing death with the assurance that to die is gain.*

**1**

Vv. 12—18. Paul was in prison because he had preached the Gospel. The Philippians, concerned about his person and about the progress of the Gospel, had communicated with him through Epaphroditus, chap. 4, 18. Our text a part of Paul's answer. Though a prisoner, he is mindful of the fact that he is set for the defense of the Gospel. Circumstances seemingly would prevent his preaching Christ; yet he is bending the circumstances and making them serve the Gospel. His bonds in Christ are manifest, and thereby Christ is becoming known in the city. Paul's testimony is inciting others to speak the Word more boldly; some indeed not sincerely, but others of love. Nevertheless, Christ is being preached, and therein Paul rejoices. He will continue to do the Lord's work with joy, knowing that thus he is magnifying Christ.

We, too, magnify Christ by doing His work with sincerity and with joy. To do Christ's work means to bring the Gospel to lost and condemned mankind. This work is our privilege and duty (John 17, 17—20, Acts 1, 8, Matt. 28, 29, 1 Pet. 2, 9) and is done by supporting the work of our congregation and of our Synod. Such work we are to do with sincerity, *i. e.*, whole-heartedly, earnestly, with all our resources. Use all opportunities to further Christ's kingdom (*e. g.*, publicity, radio, etc.). If conditions (*e. g.*, depression) seemingly are unfavorable, make them serve the Gospel (*e. g.*, added leisure of our people can be devoted to church-work). Cf. Acts 8, 1—13; 2 Cor. 8, 1—5. Christ's work should be done with joy, and we are to rejoice that Christ is being preached. Are we unwilling workers, grudging givers, 2 Cor. 9, 7? Does our zeal provoke others? Do we know enough about our Church to cause

us to rejoice over its work? Do we inquire about the progress of the Gospel as the Philippians did? (Church-papers.) Are we magnifying Christ by doing His work with sincerity and with joy?

2

Vv. 19, 20. Paul magnified Christ by preaching the Gospel. This aroused the opposition of the Jews, causing his imprisonment; cf. Acts 21, 27 ff. Even while he is a prisoner in Rome, false brethren seek to add afflictions to his bonds by preaching Christ of contention, not sincerely, v. 12. However, Paul's courage and boldness have not forsaken him. He is certain that this, *i. e.*, his bonds and afflictions, is in God's hands and must turn to his salvation, *i. e.*, welfare. Indeed, this is his earnest expectation and hope. He knows that he will be ashamed, *i. e.*, disappointed, in nothing. And in this conviction he is sustained through the prayers of the Philippians and the supply of the Spirit of Jesus Christ. His courage and his boldness in his present trials and tribulations will serve to magnify Christ.

Magnifying Christ causes tribulations to come over us; cf. Phil. 1, 28, 29; 1 John 3, 13; Acts 14, 32. Illustrate. We should not be dismayed, but bear such trials with courage, knowing that we are suffering for Christ's sake and that such tribulations serve our welfare. Rom. 5, 3—5; 8, 28; Heb. 12, 11, 12. Obstacles and difficulties ought not to create in us a spirit of defeatism; we should rather face them boldly. Acts 8, 1—4; 11, 19; 21, 13. Such courage and boldness come through prayer and the supply of the Spirit of Jesus Christ. Acts 1, 8 a, Phil. 4, 13, Acts 16, 25, 26, Matt. 21, 22. Are we easily disheartened and soon discouraged? Do we lack the supply of the Spirit of Jesus Christ? Are we remiss in prayer? Do we magnify Christ by suffering for His sake afflictions and tribulations with courage and with boldness?

3

Vv. 20 b. 21. Paul magnified Christ in his body by doing the Lord's work and by suffering for His sake. He will magnify Him also by his death. He faces death with the assurance that to die is gain. For him to live is Christ. Since his life is a thing different from what men ordinarily call life, his death also is different. To die (*apothanein*, aor., the single, momentary act of dying) will transfer him into a heavenly state of existence in eternal glory, where he will be completely and forever with his Savior. Thus death will be his gain. By proclaiming this assurance he strengthens the faith of his brethren and attracts the attention of those who do not live unto Christ to the Gospel, thereby magnifying Christ.

We magnify Christ if we face death with the assurance that to die is gain. Death is inevitable, Ps. 39, 4; 90, 12; Heb. 9, 37. However, Christ being our Life, death has no terrors for us, Rom. 5, 1; 8, 35—39. 1 Cor. 15, 55, 57. Death leads to gain beyond, gain immediate, Phil. 1, 23; Rev. 14, 13, incalculable, 1 Cor. 2, 9, everlasting, 1 Thess. 4, 17. Such an attitude towards death is a powerful testimony to the greatness and grace of our Savior Jesus Christ. Is the present life the only life we have? Are we afraid to die? Is Christ our life? Do we magnify Christ by facing death with the assurance that to die is gain?

*Conclusion.*—God give us grace that Christ always be magnified in our body, whether it be by life or by death!

WALTER A. BAEPLER.

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## Miscellanea

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### Are Changes Needed in Christianity?

Under this heading the *Watchman-Examiner* offers the following editorial:—

"The weather changes, fashions change, systems of thought and customs of society change, people change. Many people are saying that Christianity, or at least the proclamation of it, must undergo a radical change before it will make any appeal to this sophisticated, skeptical age.

"In other words, according to these critics, the type of Christian preaching that has stood the test for nineteen hundred years makes no appeal to our age. Instead of preaching 'a plan of salvation,' the modern preacher must seek 'to enhance our understanding of life and thereby increase our enjoyment.' He must not 'harangue' his congregation with the story of the cross of Christ as the only atonement for sin. In a word, the 'propagandist' of yesterday must be the 'artist' and 'philosopher' of tomorrow if he expects to be heard.

"It goes without saying that the minister of the Gospel should have an acquaintance with the best that our age has to offer in science, philosophy, literature, art, music, and the like, as well as in theology. He should welcome truth wherever it is found and should seek to use it in the broadening and the deepening of his ministry. This does not mean, however, that he should substitute 'the wisdom of this world' for 'the foolishness of preaching.' Paul did not do it, and yet he knew Greek philosophy in all its ways and by-ways. Indeed, when he stood before a Greek audience, he 'determined not to know anything . . . save Jesus Christ, and Him crucified.'

"Shall the preacher of today change his message? That is, shall he substitute something else for the Gospel of Jesus Christ? Athanasius, Chrysostom, Augustine, Savonarola, Luther, Calvin, John Knox, all realized that the preaching of the Gospel of Christ was the world's only hope. They covered many centuries. Jesus as the Savior of the world

was the passion of Wesley and of Whitefield, of Moody and of Spurgeon. It is the passion of all really great preachers today. Before the preacher changes his message, a study of the history of preaching is highly recommended. He will find that only the men who believed in the Gospel of salvation really counted.

"'Our message is Jesus Christ,' declared the great missionary Council at Jerusalem, which represented the thought and life of Christendom. This is our message today, and any substitute for it actually contradicts Christianity. When Christianity has nothing to give to the world except ethics, philosophy, literature, art, reform, and politics, it will cease to be the power of God unto salvation. All of these things have their place, but they are neither Christianity nor a substitute for it. Christianity must preach Christ, and Him crucified, to be Christianity; and if it changes its message, it will perish.

"The preacher will not have to change his message until Christianity itself changes, the Christianity revealed in the New Testament and exemplified in nineteen hundred years of Christian experience. There will be progress, to be sure, but the progress will be in coming to know more about Jesus Christ and what He means to the world. No change can take us beyond Christ. No human mind has yet ever fathomed what are the riches of God in Christ Jesus.

"Charles Sylvester Horne well said in *The Romance of Preaching*: 'Some trades and professions, it is clear, will die out as the kingdom of God comes to its own. But for every voice that carries inspiration to its fellows, for every soul that has some authentic word from the Eternal wherewith to guide and bless mankind, there will always be a welcome. No changes of the future can cancel the commission of the preacher. He does not hold that commission from any human society. He is the servant of the Spirit.'"

### Long Pastorates and Older Ministers

Under this heading the *Watchman-Examiner* offers the following editorial, which might be considered also by Lutherans:—

"This question has come to us, 'Ought not our churches to have young ministers and short pastorates?' That question cannot be answered in a sentence or two. In the light of the fact that we know of a prominent church that sent out its committee to look for a pastor with this injunction, 'Consider nobody over forty years of age,' perhaps it is worth while to think this whole matter through.

"Some young ministers would convince any church of the desirability of short pastorates. They soon reach the bottom of their barrel. They are so busy being 'a hail fellow' that they forget or neglect study, and the pabulum which they serve is suitable for babes, but rather nauseating for grown folks. On the other hand, some young ministers of our acquaintance should stay twenty years, for they are growing men, and each year their work is more acceptable than the year before. It all depends on the man. We have known both kinds. There is much that is attractive in youth, but it is not always possible to find old heads on young shoulders.

"It is the height of absurdity for a church to appoint a pulpit committee and then to tie their hands by saying, 'Consider nobody over forty years of age.' Many of our older ministers are our abler ministers. In law, in medicine, in statesmanship, and in large business enterprises the world does not despise age and experience. Often when our churches are choosing ministers, age has the first consideration, and experience is counted of little value. Our Supreme Court Justices are all too old to qualify for a pastorate in the Baptist denomination here in America. It is declared that in Great Britain 500 ministers in active service have passed their seventy-fifth birthday and that 1,400 have passed their seventieth birthday.

"We are not pleading for men who have outlived their usefulness. Of course, there are older men in our ministry whose brains have ceased to work, whose words have become fossilized, and whose very appearance has become unattractive. There are men who have gotten into a rut, which is but another name for a grave. On the other hand, we have a multitude of ministers past sixty who are alert, up-to-date, and fifty per cent. more effective because of the wisdom and experience that the years have brought. It is a crime against our holy cause for pulpit committees to count these men out because of their age. Their years and what the years have brought to them constitute an asset rather than a liability.

"As to the second part of the question we may frankly say that we favor long pastorates. By that we do not mean that a pastor whose influence has worn out should stay at a church until he kills it. Let us use an up-to-date illustration. The Presbytery of New York City is a great and influential body. When these statistics were gathered, four of their pastors in this vicinity had been in their churches for from thirty to forty years, six from twenty to thirty years, ten from fifteen to nineteen years, fourteen from ten to fourteen years, fifteen from five to nine years. Had not these long pastorates much to do with the influence of these churches in this section of the world? A long-time pastor becomes increasingly valuable to a church if he is a good preacher, a faithful shepherd of the flock, and a genial Christian gentleman, and these things all ministers ought to be."

To this we add a short article by the late Dr. A. T. Robertson:—

"Some pastorates are too long. It is not possible to refute that statement. It may be true in some instances, that the pastor has refused to take numerous more or less loud hints that he should move on. A Negro Baptist deacon was once asked if his pastor was still with the church. 'Yassah,' he replied. 'We presented him with his resignation, and he refused to accept it.' It is said that one time a prominent deacon informed Dr. W. E. Hatcher that he ought to resign, whereupon Dr. Hatcher gave the deacon to understand that he could go himself, and he did. Usually, however, the deacon has his way in the long run if he is bent on his pastor's going. I know of one instance where the pastor was excluded by the deacons, and the deacons by the pastor. Sometimes the church is split by the pastor's remaining too long. And then the division is often overruled for good.

"But, on the whole, I sincerely believe that more good than harm comes from the long pastorate. There are exceptions, to be sure, when one longs for the powers of the Methodist bishop to move a misfit pastor to a field that he does suit. Some congregations are more long-suffering than others and practise the grace of courtesy and forbearance. Churches differ on this point. Some are captious and critical and hard to please. Others are gracious and generous to a fault.

"It would be interesting if we had the views of those ministers, living or dead, who have weathered the storm and have made good in their pastorate. There is probably no one patent receipt for success in the ministry, but granting some gifts and some piety, work is the thing that tells most. There is no substitute for it. The supply of old sermons will run out. The freshness of the preacher's manner will wear off. Nothing but constant and wide application of one's energies will make it possible or worth while to stay long in one pastorate. My own observation is that more pastors fail in the study than anywhere else. They allow their time to be frittered away by odds and ends of things more or less important, with the result that they do not grow in knowledge or in power. The sermon soon becomes thin, and the interest flags, and the day is lost. It comes at last to this, that the modern pastor must know how to use his time like any other business man. He is a business man of a special type who orders his own time and can waste it, but not without paying the cost.

"One who is in a position to hear preachers tell their troubles knows that many of them are dissatisfied where they are and wish earnestly to make a change, and sometimes the people heartily agree with them. It is not always easy to manage. I knew a committee on a new pastor that received a letter from the board of deacons of another church recommending their pastor to the committee. The humor of the situation wholly escaped the deacons. Some preachers ought to change their fields and ought to be helped to do it, but it is a difficult and delicate matter. If the pastor resigns without a call, it is hard to get a church interested in him. And yet it may not be the pastor's fault in this case. The best rule for the pastor is to make good where he is. That is the surest way to be asked to go somewhere else. If a minister succeeds where he is, he may not care to go elsewhere; and ought he to go?"

### Hundert Jahre Leipziger Mission

In diesen Tagen, genau am 17. August [1936], sieht die Leipziger Mission auf ein hundertjähriges Bestehen zurück. Sie hat darum bereits in der Trinitatishöhe dieses Jahres ihre Hunderthärtfeier mit einer Dankfeier auf dem Leipziger Marktplatz und einem Festaktus im Gewandhaus begangen.

Die Geschichte der Leipziger Mission hat mit der unserer Ev.-Luth. Freikirche des öfteren in Wechselbeziehung gestanden, so daß bei dieser Hundertjahrfeier allerlei auch aus der Vergangenheit unserer Kirche wieder lebendig wird und es daher berechtigt erscheint, daß wir auch in unserm Blatt auf dies Ereignis Bezug nehmen.

Missionsinspektor Weidauer erzählt im „Ev.-Luth. Missionsblatt“ aus

der Zeit dieser hundert Jahre. Zunächst bestand, durch das Erwachen des Glaubenslebens in Deutschland befruchtet, ein Missionshilfsverein in Dresden, der dann am 17. August 1836 seine Umwandlung in eine selbständige Missionsgesellschaft beschloß, die Ev.-Luth. Mission zu Dresden. Das Neue und Besondere an dieser Gesellschaft war ihrer enge Bindung an das Bekennnis der evangelisch-lutherischen Kirche. In einem Aufruf dieser Zeit heißt es darum: „Sie haben längst den Wunsch gehegt, daß eine Missionsgesellschaft im lieben deutschen Vaterland bestehen möchte, die, ohne die Missionsbestrebungen anderer Konfessionen im geringsten zu verdächtigen, sich streng an das Bekennnis der evangelisch-lutherischen Kirche anschlässe, ihre Missionare auf dies Bekennnis verpflichte und sie anweisen ließe, ihre Gemeinden aus den Heiden auf Grund dieses Bekennnisses zu sammeln.“ Als solche Missionsgesellschaft bot sich den Missionsfreunden die damalige Dresdener Mission an. Es kam kein Zweifel darüber bestehen, daß es ihr mit diesem Anerbieten heiliger Ernst war, wie denn auch die Leipziger Mission tatsächlich in den ersten Jahrzehnten ihres Bestehens ein Hort des Luthertums mitten in dem bereits einsetzenden Absfall besonders auch in der sächsischen Landeskirche gewesen ist, bis schließlich auch sie in den Strudel dieses Absfalls sich mit hineinreissen ließ.

Doch davon später. Vorher waren der Führer der aus Preußen nach der zwangsweisen Einführung der Union ausgewanderten Lutheraner, der ehemalige Breslauer Professor D. Scheibel und der auch von D. Walther hochverehrte Glauchauer Superintendent D. Stüdelbach in Verbindung mit dem sächsischen Kabinettsminister Detlev Graf von Einsiedel als Gründer der neuen Missionsgesellschaft nicht die Männer, dem lutherischen Bekennnis irgend etwas zu vergeben. Auch Männer wie der erste Missionsdirektor, D. Graul, und der erste ausgesandte Missionar, Missionssenior Cordes, waren Lutheraner von echtem Schrot und Korn. Zeugnis dafür ist die 1845 erschienene Flugschrift Grauls „Die evangelisch-lutherische Mission zu Dresden an die evangelisch-lutherische Kirche aller Lande. Offene Erklärung und dringende Mahnung. Vorwärts oder rückwärts?“, die nichts weniger darstellt als den Versuch, die Dresdener Mission zur Mission des konfessionell bewußten Gesamtluhertums der Welt zu machen. Zeugnis dafür ist für uns aber auch noch heute das herzliche Verhältnis, das in dieser Zeit zur neu begründeten deutsch-lutherischen Missionskirche in Amerika bestand, die damals ihre Missionskollekten an diese Mission abführte.

Es war für die neue Mission nicht leicht, ein geeignetes Arbeitsfeld zu finden. Erst nach mancherlei vergeblichen Versuchen in Australien und Amerika war es im Jahre 1840 Cordes gelungen, unter den Tamilen in Indien Fuß zu fassen. Durch besondere Führung Gottes aber ging das Werk fröhlich vorwärts, so daß bereits 1845 drei wohl ausgebauten Stationen in Tranquebar, Porehar (mit Katechetenseminar) und Mahavaram, von drei Missionaren bedient, zur Verfügung standen.

1848 ist das Jahr der Übersiedlung der Mission von Dresden nach Leipzig. Maßgebend dafür waren die größere Weite des Blicks in Leipzig, der Welthandelsstadt, und die Möglichkeit der engen Verbindung mit der theologischen Fakultät der Leipziger Universität, einer Verbindung allerdings, die der Mission, besonders in der Person des Halblutheraners Prof. D. Luthardi, späterhin geradezu zum Verhängnis werden sollte.

Wir können nun hier die wechselseitige Geschichte der Leipziger Mission, die reich an inneren Kämpfen ist, im einzelnen nicht weiter verfolgen. Nur das sei noch erwähnt, daß die Arbeit in Indien, die einen segensreichen Fortgang nahm, im Jahre 1892 durch eine Ostafrikamission noch erweitert wurde und daß gerade in der jüngsten Gegenwart unter der tatkräftigen Leitung Prof. D. Dr. Ihmels', des Sohnes des verstorbenen ersten sächsischen Landesbischofs, die Mission einen großen Aufschwung erlebt hat. Zwei selbständige Missionskirchen in Indien und Ostafrika, jede etwa 30,000 Christen zählend, sind die Frucht einer nunmehr hundertjährigen Arbeit unter den Heiden.

Worauf wir nun allerdings in diesem Zusammenhang noch zu sprechen kommen müssen, das ist das Verhältnis, in das uns unsere eigene Geschichte mehrmals zu der Leipziger Mission geführt hat. Wie ich schon andeutete, hat die Leipziger Mission auf die Dauer sich des allenfalls in die deutschen Landeskirchen eindringenden unionistischen Geistes nicht erwehren können, obwohl sie wohl die lezte Stellung gewesen ist, die geräumt wurde. Das ist nun nicht ohne sehr schwere Kämpfe innerhalb der Mission vor sich gegangen. Zweimal ist der Versuch unternommen worden, diesen Abfall aufzuhalten. Zweimal haben sich Männer gefunden, die in den Kirz traten. Beide Male aber hat die Mission versagt und diese Männer dadurch gezwungen, sich von ihr zu scheiden und dort Gemeinschaft zu suchen, wo man mit ihnen bereit war, ganzen Ernst mit dem lutherischen Bekenntnis zu machen, in der lutherischen Missourihymne in Nordamerika und in der Ev.-Luth. Freikirche in Sachsen u. a. St. in Deutschland.

Wir können darum die Hundertjahrfeier der Leipziger Mission nicht vorübergehen lassen, ohne dieser Kämpfe und dieser Männer ausdrücklich zu gedenken. Und das um so weniger, als davon natürlich in den Jubiläumsartikeln und -schriften gar nicht oder kaum die Rede ist.

Über den ersten dieser Bekenntnislämpfe innerhalb der Leipziger Mission kann ich mich kurz fassen, da erst kürzlich in diesem Blatt (Nr. 9 vom 3. Mai) auf ihn Bezug genommen wurde. Fünf Missionare haben damals im Jahre 1876 in Indien in einer Eingabe an den damaligen Missionsdirektor Hardelstorf im Blick auf den zum Missionskollegium gehörigen Prof. D. Luthardt die Forderung erhoben, „daß unserer Mission eine Stellung gesichert werde, daß dieselbe weder nach Schein noch Wesen Kirchengemeinschaft oder Subordinationsverhältnis [= Unterordnungsverhältnis] mit solchen hat, welche irgendeiner Bekenntnisswahrheit . . . offen widersprechen“. Diese Forderung war nichts anderes als die notwendige Folge der Stellung, die die Mission als eine bewußt evangelisch-lutherische bisher eingenommen hatte. War die Mission noch, was sie von Anfang gewesen war oder doch hatte sein sollen, so mußte sie jede kirchliche Verbindung und Gemeinschaft mit solchen ablehnen, die ihrem Bekenntnis widersprachen, und noch viel weniger konnte sie es dulden, daß solche Widersprecher Mitglieder ihrer eigenen Behörde waren. Die Missionsleitung hat damals diefer selbstverständlichen Forderung nicht entsprochen; sie hat Luthardt, dessen Widerspruch gegen wichtige Bekenntnisswahrheiten der damaligen Leitung wohl bewußt war, nicht seiner Mutter in der Mission entsezt, geschweige denn die Mission aus der kirchlichen Gemeinschaft mit dem immer frecher hervortretenden Unglauben gelöst. Statt dessen wurden vier jener Missionare, Grubert, Will-

Komm, Born und Zücker, als sie um des Gewissens willen ihre Stellung nicht aufzugeben vermochten, im fremden Lande fristlos entlassen. Sie fanden eine neue geistliche Heimat in der Missourishnode, zu deren Lehrstellung sie sich offen bekannten. Näheres über diese Männer und ihre fernere segensreiche Wirksamkeit im Dienste der Wahrheit lese man in dem genannten Artikel in Nr. 9 dieses Blattes.

Aber noch ein zweites Mal ist es geschehen, daß die Leipziger Mission im Laufe ihrer Geschichte vor die Entscheidung für oder gegen die Wahrheit gestellt worden ist. Das war in den Jahren 1894 und 1895. Der Missionar Theodor Räther hatte auf einer Konferenz in Tranquebar einen Vortrag über die Lehre von der wörtlichen Eingebung der Heiligen Schrift gehalten und die Konferenz dann aufgefordert, sich zu dem „Lehrgehalt“ dieses gegen moderne Irrlehrn gerichteten Vortrags zu bekennen. Dieser Aufruforderung war aber nur der kleinere Teil der Konferenz nachgekommen, so daß Räther, dem sich Missionar Mohn anschloß, Veranlassung nahm, sich an das Missionskollegium zu wenden und im Verlauf der Auseinandersetzungen dazu kam, die Teilnahme an einer gemeinsamen Abendmahlfeier mit dem in Indien weilenden Direktor von Schwarz von einer befriedigenden Antwort auf zwei Fragen abhängig zu machen, deren erste lautete: „Ist die Lehre von der Verbalinspiration [der wörtlichen Eingebung der Heiligen Schrift], wie Schrift und Bekenntnis sie lehren und ich sie in meinem vorjährigen Vortrage mit einer Reihe von Brüdern zu bekennen die Freude hatte, die alleinberechtigte Lehre in unserer Mission, und ist man demgemäß gewillt, alle Gegenlehre als falsche Lehre zu bekämpfen und abzutun?“

Das war eine bündige Frage, auf die es nur eine bündige Antwort geben konnte. Es war zugleich eine Frage, die es der Missionsleitung zum zweiten Male ganz klarmachen mußte, daß es hier um den Grund ging, auf dem die Mission bisher gestanden hatte oder doch hatte stehen wollen. Aber auch dieses zweite Mal in ihrer Geschichte, da Gott sie vor die Wahrheitsfrage stellte, hat die Mission versagt. Statt die Wahrheit zu bekennen und sich auf die Seite der Wahrheit zu stellen und allen entgegenstehenden Irrtum klar zu verwiesen, hat man sich bemüht, den Gegensatz zu verschleiern (man redete von „Lehrmeinungen“, neben denen man auch andere dulden müsse) und die Missionare in ihren Beweggründen und Absichten zu verbätschigen, und schließlich hat man in geradliniger Folge dieses Verhaltens die beiden Missionare abgesetzt. Und wieder stand im Hintergrund all dieses Geschehens jener Mann, der der Mission wie kein anderer zum Verhängnis geworden ist, Prof. Lüthardt. Man wagte es eben nicht, gegen ihn, der damals — noch immer Glied des Missionskollegiums — die berühmteste Leuchte theologischer „Wissenschaft“ in Deutschland war, sich zu wenden, obwohl er des öfteren die Lehre von der wörtlichen Eingebung und der Irrtumslosigkeit der Heiligen Schrift öffentlich bekämpft hatte.

Doch wunderbar sind Gottes Wege! Eben zu jener Zeit trug sich die Missourishnode in Amerika, mit der unsere Freikirche von Anfang an in innigster Gemeinschaft des Bekenntnisses stand, mit dem Gedanken, eine Heidenmission zu beginnen. Japan war zunächst das Feld, auf das besonderer Umstände wegen die Augen dabei gerichtet waren. Aber die dafür gefassten Pläne zerschlugen sich. Nun erscholl jenes Beningis aus Indien,

und da kamen jene beiden Missionare, kämpften und litten für die Wahrheit, wurden um der Wahrheit willen ausgestoßen und taten schließlich dasselbe, was jene andern vier getan hatten: sie bekannten sich zu der Kirche, in der allein noch die Wahrheit als Wahrheit und die Lüge als Lüge galt. War das nicht ein klarer Fingerzeig Gottes?

„Wohlan“, so schrieb damals P. Born, einer jener ersten entlassenen Missionare, im „Lutheraner“, „Gott befiehlt uns, Heidenmission zu treiben, Gott verbietet uns, mit falschgläubigen Missionsgesellschaften zu arbeiten; als wir eine eigene Mission in Japan anfangen wollten, machte Gott es uns unmöglich; da kommt ein Geschrei von zwei Missionaren der Leipziger Mission, daß sie Missourier seien — sie sind's auch —, daß die um deswillen abgesetzt seien. Wir hören und sehen, daß es durch Gottes Gnade treue und tüchtige Leute sind; sie verstehen die Sprache der Tamulen, sie kennen das Volk, sie standen mitten in gesegneter Arbeit, sie wollten und wollen gern in Ostindien weiterarbeiten, sie standen aber müßig am Markt, weil sie niemand dingte. Wohlan! haben wir jetzt ein Missionsfeld? Haben wir jetzt Missionare? Hat uns Gott jetzt den Weg gewiesen und eine Tür aufgetan? Ha! Treue und tüchtige und willige Arbeiter in seinem Weinberg schleudert er uns gleichsam ins Gesicht, weil sie sind wie wir. Wohlan, wir nehmen sie und senden sie wieder hin zu den Tamulen und sind gewiß und sagen laut: Das ist Gottes Wille und Gottes Führung.“

So gingen Mohr und Näther zusammen mit einem weiteren zu ihnen sich bekennenden Leipziger Missionar, Kellerbauer, nach nur kurzem Aufenthalt in Deutschland und Amerika wieder hinaus ins Tamulenland und begannen in Krishnagiri, an einem Platz, wo bis dahin noch überhaupt kein evangelischer Christ zu finden war, jene gesegnete Arbeit, an deren gutem Fortgang wir noch heute unsere Freude haben.

Die Wege der kirchlichen Arbeit der Leipziger Mission und die der umstritten sind weit auseinandergegangen. Sie mußten auseinandergehen, weil die Leipziger Mission die Grundsätze verlassen und verleugnet hat, auf die ihre Gründer sie gebaut hatten. Warum aber hat sie diese Grundsätze verlassen? Weil hinter ihr nicht eine geschlossene treulutherische Kirche stand, die sie in entscheidenden Augenblicken halten und stützen konnte, sondern weil sie ihre Arbeit stellte auf den guten Willen der verschiedensten „lutherischen“ Kreise und dann auf deren Wünsche Rücksicht nehmen mußte, um die eingehenden Gaben nicht zu gefährden. Diese Rücksicht auf Menschen hat der Leipziger Mission das Rückgrat gebrochen, so daß ihre Stellung sich heute kaum noch unterscheidet von der der Allerheiligen- und Massenkirchen, denen sie dient. (Hans Kirsten in der „Ev.-Luth. Freikirche“, 9. Aug. 1936.)



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**Theological Observer — Kirchlich-Zeitgeschichtliches**

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**The Convention of the American Lutheran Church.**—The fourth convention of this church-body, which, it will be recalled, was organized in 1930, was held in San Antonio, Tex., October 9—16. According to the *Lutheran Standard*, on which we have drawn in the following report, the number of delegates attending totaled 194 (80 clerical delegates, 61 lay delegates, and 53 advisory members). The president, Dr. C. C. Hein, who in the summer had been seriously ill, was compelled by his doctor's advice to remain away from the convention, but it was reported that his state of health was much improved and that he was reelected. The sessions were presided over by the vice-president, Dr. E. Poppen, of Columbus, O. The trustees reported that, while the plan of the church-body which has been labeled "pay-as-you-receive plan" and which means that the people on the salary roll of the organization receive only what has been actually contributed, has kept the organization out of debt, it has placed a great hardship on the Church's workers, the missionaries, professors, and others, who have been compelled to bear the deficit in the receipts. To remedy the situation, at least in part, it was resolved that a "general treasury" be established in which the interests of the various activities, such as missions, education, and charities, are to be merged, so that the situation which obtained hitherto, according to which certain treasuries received ample support while others were neglected, will no longer exist. It is optional with the congregations whether they will continue to send their contributions to special treasuries or label them "general treasury." A so-called supreme court was established, which is to consist of three clergymen and three laymen and to act as a committee on appeals. Concerning its decisions the following provision was adopted: "Every decision of this committee shall be considered final, subject, however, to the approval of the Church, but may be amended or reversed by the Church at the convention next following the handing down of the decision." There is nothing that can be said against this arrangement, it seems to us.—On the action taken regarding intersynodical negotiations, the *Standard* has this report: "The important matter of closer fellowship with Lutheran bodies in America with which our Church is not yet in fellowship was next considered. It was noted with satisfaction that the resolution of the 1934 convention to appoint committees to confer with other Lutheran bodies with the end in view of establishing pulpit- and altar-fellowship with them has been carried out. Negotiations toward that end have been in progress with commissioners of the United Lutheran Church in America and with commissioners of the Synod of Missouri. It was resolved that these negotiations be continued and their result laid before our districts before the Church takes final action in the matter. It was reaffirmed that the end in view in these negotiations is not organic union, but the establishment of pulpit- and altar-fellowship. Taking cognizance of the biennial convention of the United Lutheran Church in America, to be held in Columbus, O., beginning with October 14, the

convention authorized the general president to send a visitor to the meeting of that body." With approval we note that it was "recommended that at conferences and district meetings the doctrine of the divinity of the call and the restudy of the Church's organization be frequently made a part of the program." The recommendation "that the president appoint a committee to prepare liturgical forms for the installation of our general president and the district presidents" has to do with an adiaphoron, but might give encouragement to those who look upon the synod as a sort of consistory rather than as an advisory body. The convention was addressed by Bishop Marahrens, Bishop Meiser, and Dr. Lilje of Germany, who had come to this country to attend a meeting of the executive committee of the Lutheran World Convention.

The truths which were stressed in an address at a mass-meeting by Dr. W. E. Schuette are important enough to be reprinted here. Answering the question, What kind of religion will save our country? he gave this answer: "1. A religion which is Scripturally Christian. 2. A religion which is individual. The saving of souls, patiently, one by one, must be the prime business of the Church. 3. A religion which is democratic, knowing no class. We do not want a country of caste and class. We need a power in our religion that will rebuke those who from ulterior motives would raise class against class. 4. A religion which is not mechanical and confessional, but a religion of the heart. 5. A religion that is willing to struggle, to wrestle, to agonize. This means fighting on many fronts, first of all against the Old Adam in us. It is also a fight against the perplexities that are causing us endless bewilderment today. The educational program is one of these perplexities. This can be solved only by Christian elementary education." A step in the wrong direction, we feel, it was when the convention resolved that "instead of taking steps to reestablish a parochial school, we concentrate on the means and institutions we have for elementary Christian education in our parishes, *viz.*: the home, the Sunday-school, the Saturday-school, the daily vacation Bible-school, the Luther League, the week-day Bible-school, etc." The establishment of a full-time director of elementary education was referred to the districts for decision. With respect to a pension plan a committee is to be appointed which is to study the situation and make suggestions at the 1938 convention. The budget adopted totals \$735,200.00.

A.

**Columbus Convention of the U.L.C.**—From the three issues of the *Lutheran* in which an exhaustive report on the convention written by the editor appeared we take over what seems of chief importance and interest to our readers. The U.L.C. now has on its lists 3,487 clergymen, of whom 2,761 are engaged in parish-work, and 3,961 congregations. Dr. Knubel was reelected as president, Dr. E. Clarence Miller as treasurer, and Dr. W. H. Greever as secretary. In the interest of Foreign Missions \$650,000 was spent the last year, of which sum \$276,000 came from special gifts of the women. More than twenty foreign missionaries were present and were introduced to the convention. Concerning the merging of seminaries it was reported that by such a step \$40,000 annually might be saved. Rev. Dr. R. H. Ischinger "expressed the

satisfaction of five hundred congregations of the United Lutheran Church where the German language is used in worship because of an arrangement by which young men needed for bilingual pastorate can spend a postgraduate year in Germany so as to perfect familiarity with that language."

The commission on adjudication presented a report containing one "ruling." The *Lutheran* says concerning it: "It had to do with the significance of ordination. The report distinguished between the act of ordination and the certificate. The act of the synod confers the rights, and the certificate has no power aside from the certification of the act of the synod. When a synod removes ordination powers from a man, the certificate is invalid. With regard to the surrender of the certificate from a moral and legal point of view, the synod has a right to request the return of the certificate. The man has a moral responsibility to return it, even though it is of no value. This, in substance, is the ruling of the commission." Inasmuch as this decision combats the view that ordination confers a "character indelebilis" it has our approval.—Speaking of the greetings brought by the president of the Augustana Synod, Dr. P. O. Bersell, the report says: "Almost from its inception sixty years ago till 1918, Augustana was a part of the former General Council. Pulpit- and altar-fellowship continues of course, and there is cooperation between the Foreign Missions boards of that synod and ourselves, particularly in the work in India." This reminds one of the confusion reigning in American Lutheranism today. The Augustana Synod practises pulpit- and altar-fellowship with the U. L. C.; at the same time, in the American Lutheran Conference it has alined itself with the American Lutheran Church, which says that it cannot establish such fellowship with the U. L. C. till certain obstacles in the sphere of doctrine and practise have been removed. When, replying to the greetings of the president of the Augustana Synod, a prominent member of the U. L. C. "asserted that American Lutheranism is provincial," he did not touch the point of greatest importance. Earnest Lutherans are not much concerned about the question whether their Lutheranism is provincial or not; what they are anxious about is to see it loyal to the Word of God.—The report of the Committee on Moral and Social Welfare tried to steer a safe course between aloofness from the affairs of this world (*Weltflucht*) and the social gospel. The resolution on the promotion of peace as amended in the convention, though carefully worded and not nearly so radical as similar resolutions emanating from other camps, veers too much to the left in requesting educational agencies of the Church "to provide material on these and kindred themes in their treatment of the cause of peace: 1. Mandatory neutrality legislation; 2. removal of munition manufacture from private industry; 3. limitation of military expenditure; 4. popular referendum before our country can enter war except in case of invasion." While it is true that the resolution does not declare these measures to be effective instruments of peace and merely recommends that material be provided so that they can be studied, it appears that the agencies of the Church are to be used to promote their acceptance.—With respect to marriage, this reso-

lution was adopted: "We reaffirm our position, holding that no Lutheran minister should perform a marriage ceremony for a divorced person till he is convinced that the individual is the innocent party in a divorce occasioned by grounds recognized by the Church as valid."

The convention declared, and after a vigorous debate reaffirmed, that in its opinion "the service of women as members of church councils, delegates to synods, and members of boards is not unscriptural." A number of members felt correctly that here a clear Scripture-teaching was brushed aside. But their efforts to make the convention take a different stand were not successful. We here have to insert a part of the letter of protest published in the *Lutheran* of November 5 by Dr. J. A. W. Haas, president emeritus of Muhlenberg College and one of the leading men in the U. L. C. He opposes the idea voiced at the meeting "that the words of St. Paul in 1 Cor. 11, 3; 14, 34, and 1 Tim. 2, 11, 12 were to be interpreted as temporary advice and not as containing a fundamental principle, going back to the place of woman through Creation." Continuing, he says: "If these words are simply opinions of St. Paul and are eliminated, then a dangerous procedure has begun; for then other principles which have always been considered binding will be put aside according to the spirit of an age. I protest thoroughly against this type of interpretation which reduces certain words to mere human opinion and assails the integrity of the Word of God. Let us have this question out, and let us return to the sound position which has always been maintained in our Church. I find in this attitude the encroachment of Modernism in our Church." May these vigorous words receive the attention which they deserve. If we understand the *Lutheran*, the minority exercised its right of appeal to the Commission of Adjudication "in order to decide the 'binding force' of the convention's majority decision." The report continues: "The commission cannot report before 1938; it may not be able to express itself at that time. The commission's decision on one point does not nullify the conclusion reached by the majority, but till it is rendered, the question of eligibility of women as congregational representatives might be raised and embarrassment be caused. We believe congregations should wait till the Commission of Adjudication has had an opportunity to hand down a decision before putting to actual test the election of women to represent them." This is not very clear. It seems that the matter has not yet been definitely and finally settled, but that such congregations as wish to may now elect women representatives for the synodical conventions.

With respect to intersynodical negotiations we failed to find any remarks in the report of the *Lutheran* touching this subject. From other reports, however, it becomes apparent that the subject came before the convention. Since in another connection the matter has received consideration, we shall not here give much space to it. We shall briefly submit the statement which, according to the *Christian Century* correspondent, was proposed by the U. L. C. commission "to meet the objection that the United Church goes too far in the direction of fellowship with non-Lutherans." The statement reads: "Pastors and congregations shall not practise indiscriminate pulpit- and altar-fellowship with

pastors and churches of other denominations, whereby doctrinal differences are ignored or virtually made matters of indifference. Especially shall no religious fellowship whatsoever be practised with such individuals and groups as are not basically evangelical." The correspondent adds rather cynically: "It is hoped that a statement so highly ambiguous will satisfy every one." He then makes the further statement: "It is clear, however, that there are a great many United Lutherans who are unwilling to purchase closer union with other Lutherans at the cost of greater isolation from other Protestants." Whether the convention accepted the statement of the commission as an expression of its own sentiments is not stated.

A.

**Unionism.**—The first Sunday in January, 1936, Durham, N. C., engaged in its third annual union Communion service. Presbyterians, Methodists, Baptists, *Lutherans*, and Christians took part in the service. Rev. E. L. Hillman preached a sermon on the place of the cross in Christian experience.—*Watchman-Examiner*, Feb. 13, 1936.

K.

**First Woman Minister Ordained by United Church of Canada.**—According to a news dispatch November 4, 1936, had been chosen as the date for the ordination of Miss Lydia Gruchy, B. A., B. D., as a minister of the United Church of Canada. The ceremony was to be performed in St. Andrew's United Church at Moose Jaw, where Miss Gruchy served as assistant minister. The dispatch says that, while Miss Gruchy is Canada's first woman minister, she will not long be the only one. There are other women members in the United Church who have the same goal in view. At present there are six women registered in the theological course at Emmanuel College, Toronto. That by such a course the Word of God touching an important point of Christian life and service is made of "no effect" is disregarded by these people.

A.

**Brief Items.**—Speaking of the officiating of lodges at funerals, an Episcopalian rector of Long Island, writing in the *Living Church*, has this to say: "My most unpleasant experience was once when, after I, as a priest of the Church, had said the committal, I had to listen to the chaplain of a lodge say the precise words which I had said. Lodges are good for sociability and to give relief when needed, but why they should have any part in a funeral service is beyond my comprehension. Upon the occasion referred to I said to the funeral director after the service, 'Don't ever get me into such a situation again.'" This man is merely scratching the surface, but even so his testimony is not without value.—The "Question Box" of the *Christian Century* is nothing if not modernistic; but occasionally it brings material which is worth reading. Writing on the question whether Herod the Great may be believed to have slaughtered the babes of Bethlehem even though secular history does not mention the outrage, the editor concludes his account of this tyrant as follows: "Thus came to its somber close the career of this brilliant soldier, ambitious ruler, insatiable builder, clever politician, conscienceless egotist, and bloody monster, Herod, miscalled the Great. No wonder the incident of the slaughter of a few children in Bethlehem, whether fact or fiction, was forgotten in the multitude of

horrors which stained the pages of his life." Why the editor has to wave the flag of his unbelief before us in the phrase "whether fact or fiction," we cannot understand.—A vigorous and informing article by Reinhold Niebuhr in the *Christian Century* discusses "The Secular and the Religious." Speaking of the forms which secularism has assumed in the various countries, he reminds us that in Catholic nations, such as France and Russia (Greek Catholic, of course), the attitude is definitely anti-religious, that in Germany it is consciously irreligious, while in America it manifests indifference or contempt rather than hostility and in Great Britain it is one of general tolerance. We believe that these observations are correct.—When a Spanish delegation, representing the socialistic government, recently toured the United States, the surprising feature of this affair was that one member of it was a Roman Catholic priest, Luis Sarasola. The universal impression has been that the Catholic clergy of Spain favors the Fascists. The papers have now brought the information that this priest is not in good standing and not permitted to officiate. The *Living Church*, it seems, is right when it says that, no matter which side wins in Spain, the result will not be a happy, democratic, or truly Christian Spain.—Dr. Machen's organization, the Presbyterian Church of America, was scheduled to hold its second General Assembly November 12—15, 1936. At the time when this announcement appeared the statement was made that the organization numbers 100 pastors and 51 congregations, the latter being located in sixteen States. That it spends, as we are told, two thousand dollars a month for Home Missions and church extension besides maintaining a considerable force of workers in mission-fields abroad is certainly remarkable.—It is one hundred years ago that the first Methodist missionaries were sent to China. They hailed from South Carolina, and their names were Charles Taylor and Benjamin Jenkins.—"At the request of the Lutherans a statement of Episcopal church policy with reference to proselytizing has been made by the house of bishops. The statement follows: 'The policy of the Episcopal Church is fraternal consideration for people of other Christian bodies. Deploring, as we do, the divisions which separate the followers of Christ into various denominations, we nevertheless discountenance schemes of proselytizing in order to break down any other religious group. We look for the day when Christian disciples may be joined together in a common faith, a common worship, a common ministry, and a common service. Meantime we respect the convictions of those whose allegiance is lodged elsewhere than in the membership of the Episcopal Church. We recognize the right and the responsibility to seek out the unchurched or those who may have drifted from their former connection; but we disapprove of attempts to invade the congregation of an already established Christian work.'" This item is taken from the *Christian Century*. Who the Lutherans are that the report refers to we do not know. We surmise, however, that the Augustana Synod representatives are meant, with whom the Episcopalians conferred some time ago.—The conference of Detroit Episcopal clergymen issued a statement which concluded as follows: "Resolved that as clergymen we maintain it to be both our

inalienable right under God and our bounden duty in the service of His Church to point out the social as well as the individual sins of humanity and that as ministers of Jesus the Christ we are bound by our ordination vows to give our thought, our time, and our energies no less to the removal of social wrongs than to the causes of individual sins. This we as Christian ministers hold to be our duty to do and to teach, and we stand ready to fulfil our mission, making whatever sacrifice may be necessary, God being our help." Do these clergymen remember that they have been called as pastors or shepherds of particular flocks? Do they consider it their duty to reform the world in general? Has anybody ever doubted their right to speak about social sins of which their church-members are guilty? These are questions which arise in our mind as we read this pronouncement.—The *World-wide Temple Broadcaster*, edited by Rev. H. E. Weinzierl, whose address is Berkley, Royal Oak, Mich., announces the opening of the Temple grade school and Temple high school, describing this venture as follows: "The Temple school exists for the purpose of helping pupils to live a more abundant Christian life and to fit them for work for the Master. We make no attempt to get our students to join our particular denomination. We simply teach the Bible as it is written. Other subjects are taught so as to be most helpful in Christian living. All teachers and officers must be of the highest type in Christian character. All teachers must be qualified, certified teachers." It seems that this means that a private grade school, with which a private high school is connected, has been opened in Berkley, Royal Oak, Mich. Since the founder of the school, Rev. Weinzierl, is a Protestant evangelist, we are here dealing with a unique undertaking. It will be interesting to watch the development of this institution, even though the reference to living a more "abundant life" shows that the fog of what is technically called "enthusiasm" hovers over the landscape.—One of the leading false teachers in the field of the New Testament died lately, Prof. Weinel of Jena. The *Allgemeine Evangelisch-Lutherische Kirchenzeitung* correctly characterizes him as belonging to the group of "theological Romanticists."—On October 20, 1936, Dr. Carl G. Erickson, president of Upsala College, East Orange, N. J., died at the age of fifty-nine. He was one of the prominent leaders of the Augustana Synod.—The Methodist Church lost one of its outstanding men through the death of Dr. Ezra Squier Tipple, who from 1912 to 1928 was president of Drew Seminary. Two books which he wrote had to do with the work of Asbury, one of the first bishops of the Methodist Church in the United States.—From Buenos Aires, Argentina, a correspondent writes the *Christian Century* as follows: "Again a project has been formulated in the Department of Education of the province of Buenos Aires which would concede to the Catholic Church the right to teach religion during class hours as well as to establish the plan whereby the ecclesiastical authorities would make the school program and select the text-books. In the Federal District of Buenos Aires this tendency is also in evidence, where a census of teachers in certain sections of the city has been taken to ascertain their religious affiliation. In other instances discrimination has been made

against pupils because of the religious affiliation of their parents. These moves, in the light of a recent radio message by Governor Fresco, announcing his purpose to put priests to teach religion in all schools of the Buenos Aires province within ninety days, shows a strengthening of the alinement between political and ecclesiastical authorities." Rome is said to be shrewd, but it does not seem to be able to learn the lesson which is taught by the situation in Mexico and Spain.—On October 1 the new president of Augustana College and Theological Seminary, Rock Island, was inducted in his office. It is Dr. Conrad Bergendoff. The new president delivered an address on the subject "The Faith of Augustana."

A.

**Further Brief Items.**—For the first time in its history the Presbyterian Synod of Oklahoma has chosen for its moderator an Indian, *viz.*, the Rev. Nelson J. Morris, a full-blooded Choctaw, in charge of four Indian congregations.—Helen Gould Shepard has prepared pamphlets of Bible-verses to be memorized, which the American Tract Society, 7 W. 45th St., New York City, is now publishing in about thirty different languages. Said Mrs. Shepard when she submitted her selection of Scripture-passages: "As a girl I memorized chapters and verses which have meant much through the years in the way of comfort and inspiration. It is my earnest prayer that God will bless this effort, that the student may form the habit of memorizing and learning other selections besides those suggested here, and that many may be led to our Lord and Savior Jesus Christ and into a deeper spiritual life." Also in our circles the memorizing of Bible-passages could be attended to with more zeal, and not only the words, but also the locations. And not only the Lutheran laity is deficient in this wholesome practise.—The illustrious English preacher Dr. Campbell Morgan will celebrate at the end of this current year the diamond anniversary of his preaching ministry. He began preaching when he was fourteen years old and has delivered sermons, lectures, and addresses throughout the world. Much effort is spent by Dr. Morgan on the very necessary task of acquainting his people with the Bible and as a teacher of Holy Scripture. He is unusually interesting and successful. We heard him several years ago and were quite amazed at his ability to make the Bible alive to people and people alive to the Bible.—Against Father Divine (alias George Baker), the Universal Negro Improvement Association (what's in a name?) of the United States and Canada passed the following resolutions at its meeting in Toronto: "Whereas the said J. M. Divine impresses himself upon the said people as God Almighty and refers to himself as God and attempts to behave as if he were such, . . . be it resolved that this conference does hereby declare the said J. M. Divine blasphemous in his doctrine and therefore advises all sane, intellectual, and self-respecting Negroes throughout the United States and Canada not to accept and follow his blasphemous doctrines, as by so doing it constitutes a spiritual condemnation of the soul of the believer and separates the said soul from the Spirit of the one true and living God. The said doctrine is worse than paganism and heathen idolatry."—Not religious, but economic reasons are behind Dr. Ambedkar's movement

from Hinduism, as a communication from Dr. Ambedkar to Dr. Moonjee of the Hindu Mahasabha, an organization working for the preservation of Hindu religion and culture, proves. Dr. Moonjee suggested that the untouchables embrace Sikhism rather than Islam or Christianity, since they may thus remain within Hindu culture. But Dr. Ambedkar really favors Mohammedanism, since that cult can give the depressed Hindus all they need socially, economically, and politically. "Christianity," he wrote, "seems equally attractive, but it is numerically too weak to render much support to the converts from the depressed classes." Sikhism is quite inadequate since it has few attractions and cannot help the depressed classes socially. On the other hand, if the depressed classes join Christianity, they will help the British, and if they join Islam, they will only increase Muslim domination, so that, after all, the interests of the country suggest that the untouchables become Sikhs.

—In small communities of New York State local united Protestant churches are being developed. Just now an interdenominational committee of the State Council of Churches is working on the project. Here is a practical development of the community-church idea, which, as John Horsch rightly says, must needs become Unitarian in the end.—In 1827 the Society of Friends suffered a split into Orthodox and Hicksite Friends (Quakers). The test doctrine was that of Christ's deity, which the Orthodox maintained, but the Hicksites denied. In September of this year both branches met in joint business session to discuss the advantages of cooperative activity.—About the revision of the Bible, on which Roman Catholic scholars are now working, Bishop Edwin V. O'Hara recently said: "The fundamental purpose is to bring the Bible into the language of the present day. It will not be 'modernized' in the sense of slang, and no part of the dignity of the old text is to be lost. So are the beauty and the rhythm of the old to be preserved." The Catholic translation, which is to be revised, is the so-called Douay-Reims English Version, which came out in 1582 and was somewhat revised by Bishop Challoner of England about two centuries later. Since then no changes of any kind have been made in the text.—It is estimated that in Japan about twenty thousand persons commit suicide each year. In July of this year a memorial service was held for those young men and women who committed *shinju*, or love suicide. Now a Japan Suicide Prevention Society has been formed under the direction of a "suicide specialist," which seeks to put a check on self-destruction.

—According to the *Intelligence-Leader* only an insignificant percentage of fourteen thousand delinquency cases brought before the Juvenile Court in Los Angeles had any real contact with churches. Most of these children were ragged and many uncouth, while practically all of them were growing up without religious instruction. *Christianity Today*, from which we have clipped these news brevities, writes: "What is the Church doing in the presence of such facts? Most of these children might have been saved. Hundreds of theological graduates remain unemployed, and thousands of children roam the streets untouched by the Church. Here is a mission challenge. 'Feed My lambs.' " J. T. M.



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## Book Review — Literatur

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**The Expositor's Greek Testament.** Edited by Rev. W. R. Nicoll. Five volumes, 872, 953, 547, 476, and 494 pages, respectively,  $5\frac{1}{2} \times 8\frac{1}{2}$ . Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$15.00 the set. Order from Concordia Publishing House, St. Louis, Mo.

An event in the world of theological publications is the acquisition by Eerdmans of the *Expositor's Greek Testament*. It is brought out in the same form as originally by George H. Doran, also as to paper and binding. The type-face shows the result of much reprinting, but not to such an extent as to make the study of text and notes a disagreeable task. The favorable announcement given to this work in the *Theological Monthly* when it first appeared is justified by a new examination of these volumes. For those contemplating the acquisition of a scientific commentary we would say that at the price this is the best purchase in English at present. It has on each page the Greek text at the top, generally from two to six lines, followed by critical notes (variant readings) and cross-references, the greater part of the page, however, given to the exposition. The comment in most cases is conservative, and this may be said also of the copious introductions, which are so valuable a feature of the *Expositor's Greek Testament*. The text chosen for this work is the *textus receptus*, on which both the Authorized Version and Luther's translation are based. This in itself is a highly significant fact. Surely the difficulties of textual criticism cannot be so great when after more than a hundred years of industrious research on the part of first-rate scholars, who have investigated literally every iota of scores of manuscripts, nothing has been brought to light that would establish a new text, in any important detail correcting the text on which the world's New Testaments are based. Undoubtedly superior to the editions of Stephens and Elzevir, the various revised Greek Testaments contain changes so few and unimportant that this standard edition of the Greek New Testament, here reviewed, is the text which we know from our German and English Bibles. In this fact we see something of divine Providence's guiding the early translators.

Most of the comment, in its brevity and succinctness,—inherited from Bengel through Alford,—and also in its textualness, is a pure delight. It is uniformly bad only in the treatment of eschatological passages. The Antichrist is looked upon as a novelty introduced by Paul from Jewish traditions into Christian doctrine (*ad Rom. Vol. 4, 48 and passim*). The interpretation of Revelation is particularly unsatisfactory. Here "*religionsgeschichtliche*" considerations abound, some of the material being ascribed to mythology. The same criticism applies to the treatment of James. With respect to Matt. 27, 51 ff. the author says: "We seem to be here in the region of Christian legend." While there is throughout no recognition of inspiration, some of the authors stress the Holy Spirit's work in guiding the Church into truth by the Scriptures (4, 62, and *passim*). In this connection it should be said that the correct reading of 2 Tim. 3, 16 is given.

In the discussion of authorship and genuineness the prevailingly conservative trend of this commentary is evident. The authors accept John's gospel, First Peter, First Thessalonians, the Pastoral Epistles, and the Letter of James as genuine products of their traditional authors. Hebrews is given to Apollos, approving of Luther's view, and the last chapters of Romans are regarded as original parts of that epistle. One is refreshed by the fact that the Reformed exegesis of John 6, 51 ff. is avoided (whereas baptismal regeneration is denied; see on Rom. 5, 12). Sections particularly worthy of high praise are the interpretation of Hebrews, beautifully consistent with the text and with apostolic teaching; also the commentaries on Acts and Galatians. We owe the latter references to Dr. W. Arndt, as also the interesting fact that the text of the Codex Vaticanus is the basis of the discussion in First Peter. Against the criticism of the schools it is maintained that there are "no two Christs, but one which the four gospels depict: diverse as the profile and front face, but one another's complement rather than contradiction" (1, 675); to exclude miracles from the Gospel narrative "is not a scientific procedure" (p. 23); even on the most skeptical analysis the fundamental facts of the Passion-story must be recognized as historical, and the entire narrative "is intrinsically credible" (p. 20 f.). One is heartened by the recognition of such great teachings as justification by faith in the introduction to Romans. This letter, as understood by the commentator (Dr. Denney), "vindicates once for all the central facts, truths, and experiences without which Christianity cannot exist. . . . There can be only one fundamental doctrine, and that doctrine for Paul is the doctrine of justification by faith. That is not part of his gospel, it is the whole of it: there Luther is his true interpreter. . . . By its consistency with this fundamental doctrine we test everything else that is put forward as Christian." Since Luther has been mentioned, we may quote this appreciation from the same introduction: "Luther did find the Gospel in Romans and found in it a power which made him the greatest conductor of spiritual force since Paul, which directly regenerated one half of Christendom and indirectly did much to reform the other half" (p. 570).

TH. GRAEBNER.

**The Life of Christ.** By Adam Fahling. St. Louis, Mo. Concordia Publishing House. 742 pages, 6×9. Price, \$5.00, postpaid.

The thought which prompted the author to undertake the preparation of the manuscript which resulted in the stately volume which now lies before us is put by himself in the words following the title-page: "Dedicated to the Christian pastor, teacher, and student who seeks, but cannot always quickly find, detailed, authentic, Scriptural, and collateral information on the life of Christ." It is this feature that particularly recommends this book, for it offers abundant evidence of the fact that the author spent months and years in a painstaking search for material which he then wove together in a skilful and comprehensive pattern. From the table of contents, the fourfold harmony of the gospels, and the introductory historical chapters to the account of the exaltation of our blessed Savior and the appendices the book contains valuable information, which will save the busy pastor, teacher, and

Sunday-school worker hours of time. And for the scientifically inclined reader the references in the footnotes will usually afford further clues to source material. Hence the book may be recommended not only to those church-workers mentioned in the dedication, but also to house-fathers in homes where the children are already confirmed, since one or more sections may be used for home devotion.—It stands to reason that in a book of this kind one will not always be able to agree with the author as to certain historical data. For example, the date 5 B.C. is undoubtedly too late for the birth of our Savior, not only on account of certain Biblical hints (e.g., Matt. 2, 16 b), but also on account of recent discoveries which more definitely fix the date of the decree of Augustus. One should consult in addition to the books listed by the author Magnan, *Problema de anno nativitatis Christi*, the chief arguments of which are based upon the evidence of numismatics (Rome, 1772); Gerhardt, *Grundzüge der Chronologie Jesu Christi*, in *Forschungen und Fortschritte*, X (1934), No. 9 (cp. *Der Stern des Messias*, by the same author); an article which was reprinted in *Kirchliche Zeitschrift*, October, 1936; likewise an article in the *Lutheran Church Quarterly*, October, 1936, on "A New Approach to the Christmas Gospel"; and *Wann wurde unser Herr Jesus geboren?* in *CONCORDIA THEOLOGICAL MONTHLY*, Vol. III (1932), 725—737. The question has also been treated briefly by the present reviewer in the *THEOLOGICAL MONTHLY*, December, 1925.—However, such considerations do not in any manner detract from the value of this new life of Christ, but will cause the reader to study with all the greater avidity.

P. E. KRETMANN.

**The Quest for Holiness.** A Biblical, historical, and systematic investigation. By the Rev. Adolf Koeberle, D.D., professor at the university of Basel. Translated from the third German edition by the Rev. John C. Matthes, D.D. Harper and Brothers, Publishers. 1936. 268 pages, 5½×8. Price, \$2.50. Order through Concordia Publishing House, St. Louis, Mo.

The subject of this book, sanctification, lies close to the heart of the Christian, and it is of vital importance that in his quest for holiness the Christian live and move in the doctrine of justification by faith. That is the real subject of this book—the relation of the important matter of sanctification to the all-important matter of justification. That is the title of the German original: "*Rechtfertigung und Heiligung*." So the matter is here treated. "It is sure that, since justification is the mother of sanctification, the chief stress will always be laid on the word of forgiveness. But since the daughter 'sanctification,' though she cannot beget the mother 'forgiveness,' can destroy her" (a moment's consideration will show what the author means), "the significance of sanctification must be presented with all emphasis in evangelical preaching" (p. 253). The subject *Justification and Sanctification* is thus developed: "Chapter I. Man's attempt to sanctify himself in God's sight. II. God's judgment on man's self-sanctification. III. Man's justification before God through the word of forgiveness. IV. Sanctification as the work of God in the life of the justified sinner. V. Sanctification as the answer of the justified sinner. VI. The significance of sanctification in the

preservation or loss of the state of faith. VII. The relation of justification and sanctification. Conclusion: The personal decision." The Lutheran pastor will do well to study this book thoroughly, though discriminat-ingly. He needs to warn his people at all times against "the three human ways of salvation — pharisaic moralism, deifying mysticism, Greek wisdom" (p. 19). He needs to know something of the pernicious nature of the ruling philosophies, past and present. He will, however, in reading certain portions of this book, have to apply his Lutheran *sensorium*. Dr. Koeberle is a "conservative Lutheran," as the term is understood in Germany. That is not the same thing as confessional Lutheranism.

There is good Lutheran theology in the book; very much of it; specific Lutheran theology. "As men we have the sad possibility of a freedom to do evil. The freedom to do good must be given us. We can destroy the image of God in which the Creator fashioned us as His creatures, but we cannot repair it. We cannot move God to call us, but we can stop our ears to His call when it comes to us. None of us can bring about the 'drawing of the Father,' but we possess the fearful ability to withstand the breath of the Spirit when He breathes upon us.... Man cannot save himself, but he can destroy himself. My faith is produced *sola gratia*; the *repugnare* is *mea maxima culpa*. The *bona opera* are God's work, the *mala opera* are our work. The 'I will' comes from God, the 'I will not' from man's own free choice. Acceptance is not earned through merit, but is a gift; perdition is not the result of fate, but of sin" (p. 144). This "paradoxical experience of God's sole activity in effecting salvation and man's sole responsibility for his own destruction" is inculcated again and again. We cannot call (*vocare, trahere*) ourselves, but we can despise the call that has come to us. God converts us (*regeneratio*), and we turn ourselves away from Him. God causes us to be grafted into Christ (*insertio in Christum, unio mystica*), and we tread under foot the seed-corn. We are hallowed through the charism of the Spirit and lose that holiness through uncleanness. God gives the power to run (*bona opera*), and we stand still. God alone preserves us in fidelity (*conservatio fidei*), but we are able to reply to His long-demonstrated faithfulness with thanklessness" (p. 150). "In all questions concerning sanctification, in those relating to its motives, and in those dealing with its activities, we meet with the same rigid dualism: God the only Source of salvation and man the only source of its own destruction" (p. 204). "St. Paul (1 Cor. 9, 27) and Luther have understood much more profoundly this paradox of God's sole activity in working salvation and of human responsibility for its loss, which is so incomprehensible to reason" (p. 228). "The reception as well as the preservation of faith is God's work alone.... Faith can preserve the Christian in sanctification, but sanctification cannot preserve him in faith.... No one can acquire the Pneuma nor retain it through his ethical attainments; from beginning to end it remains a gift of God; but salvation can be lost by our own fault, through the 'weak, lazy flesh'" (p. 237). That makes fine reading. Every Lutheran teacher needs to study these specific Lutheran truths. Many have forgotten them. They need to have them dinned into their ears and hammered into their minds, so that their heart is dominated by them.

Dr. Koeberle rejects, on the basis of the truths set forth above, synergism. "The mediating solution of synergism leaves to man a modest portion of responsibility in the attainment of salvation; but in doing so, it again makes the individual's worth and merits a cause and condition of blessedness before God and finally reveals itself as nothing more than a somewhat more tenable variation of the theme of the freedom of the will" (p. 142). Rejecting the synergism of Melanchthon, Pfeffinger, Strigel, etc., "the teaching *de tribus causis efficientibus, concurrentibus in conversione hominis non renati*, the Word, the Spirit, and the will," Koeberle writes: "Of course, it was only a minimum of cooperation that was here required, an exceedingly small requirement compared with what was asked by the medieval practise of penance. As the synergists stated it: God gave the dollar, man only the farthing; but as the Gnesio-Lutherans saw with irrefutable clearness, salvation was thus once more placed in the hands of man. Even the subtle synergism was recognized as a late offshoot of Pelagian teaching" (p. 141). Voicing its full and glad accord with this plain rejection of the Melanchthonian synergism, CONCORDIA THEOLOGICAL MONTHLY, in its review (Vol. I, p. 877) of the first German edition of this book, was compelled to object to the statements made on page 176: "Von Entscheidung, Ungehorsam, Schuld kann sinnvollerweise ja doch nur dann gesprochen werden, wenn durch das Wort auch wirklich eine Neuschöpfung im Menschen entstanden war und er nun wählen konnte zwischen den beiden in ihm jetzt lebendig wirksamen Reichen. . . . Wo Gottes Wort auf den Willen wirkt, da hat er gleich wie vor dem Fall seine Wahlfreiheit zurueckerhalten." In the present edition the statements on the corresponding page (142) read: "It is not as though man through the Word received certain powers from above by whose assistance he could then freely decide by himself to accept grace, to surrender and obey. No, what precedes conversion is nothing but darkness and opposition, enmity and death. Man suffers the merciful kindness of God in his heart, will, understanding, and emotions; it is God who awakens the stones so that they become children. . . . And that is nevertheless not felt as compulsion, but as an unspeakable joy, which he thankfully accepts." These are golden words. They will enrich all who read, ponder, and accept them.

Some of the terms and disquisitions presented in this book are not Lutheran, such as the use of the term "irresistibility of grace" (p. 138); "in conversion God forcibly turns our rebellious minds to repentance" (p. 142; on page 139 Calvinism's "forcible operation of God" is rejected!); the application of the term "monergism" to Calvinism as distinct from Lutheranism; the presentation of the doctrine of the Lord's Supper; the thesis: "For grace, Melanchthon says forgiveness; Luther says forgiveness and sanctification; Osiander, sanctification and forgiveness. The Roman Church, for grace, says only sanctification" (p. 94); "the Melanchthonian danger of narrowing the doctrine of justification to a mere judicial process" (p. 91). These and other matters have been discussed in CONCORDIA THEOL. MTHLY., I, p. 875. What does Dr. Koeberle teach on the vicarious atonement? He uses mostly very plain terms. "It is the imputation of an *aliena sanctitas*" (p. 60). "The Large and the Small Catechisms confess the *satisfactio vicaria* as emphatically as the Smal-

cald Articles" (p. 61). "After all, it is really the teaching of the *aliena justitia* that daily establishes and supports our relation to God" (p. 91). But these plain terms are made vague when the matter is thus described: "When Jesus brings forgiveness unconditionally, He can do so only because He knows that He has come from the One who is the Source of the free decree of love and that He is in unity with Him; because He knows that He is indeed the coming Messiah, in whom God anew approaches the humanity that has become estranged from His will. . . . From the certainty that God, the living Lord of history, will create something absolutely new through His life and death in the world, comes the absoluteness of His claim by which He constrains both the individual and the whole world to make a decision concerning Himself, a decision that involves eternal consequences. With this consciousness of a mission that includes heaven and earth He bears the offense of His humiliation to the very end and so abolishes all the standards of this present perishing eon. . . . Bearing the burden and wretchedness of the sin of all mankind, He travels in obedient love (John 4,34; Rom. 5,19; Phil. 2,8; Heb. 5,8) the way to the cross, there to reveal to men God's judgment on mankind through the judgment that men pronounce on Him and by His death discloses the justice of God, the injustice of men" (p. 53). That sounds much like the language of Neo-Lutheranism.

The translation by Dr. J. C. Mattes (U. L. C.) is a fine piece of work. It is not an easy task to make a German theologian speak fluent English.

Typographical errors will occur in any printing, even the best. Here, for instance, Jerome's statement concerning the "second plank" is attributed to Jeremiah (p. 64). A man will have trouble to pronounce δψηλάρφονεῖν on page 117. Let him try ὑψηλαρφονεῖν (1 Tim. 6,17). We call attention to these and other instances solely in the interest of a forthcoming second edition.

TH. ENGELDER.

**Pentecostalism. The Problem of the Modern Tongues Movement.** By H. J. Stolee, Th. M., instructor at the Lutheran Bible Institute, Minneapolis, Minn. 142 pages, 5½×8. Order through Concordia Publishing House, St. Louis, Mo.

We recommend this book to any pastor, teacher, or layman desiring information on the problem of the modern tongues movement as the most reliable and informative treatise on the subject in popular presentation. Much to its benefit the monograph has grown out of the writer's classroom work. In ten chapters he sets forth the history and a most valuable criticism of Pentecostalism, or the tongues movement, a fanatic excrescence found not only in Christian, but also in pagan circles. Of the ten brief, but gripping chapters the first two (Religious Movements, The Kin of Pentecostalism, sc., Montanism, etc.) are introductory. The third (The Place of Tongues in Scripture) points out why God may have chosen to reveal Himself in tongues and what relation tongues hold to the written Word. In chapter IV (The Signs of Tongues in Acts) the writer explains the function of the tongues in Acts (sc., the fulfillment of prophecy and the revelation of such fulfillment to all present at the Pentecostal outpouring of the Holy Ghost). In chapter V (The Corinthian Tongues) he compares the tongues manifestations of Acts

with those reported in First Corinthians, showing that the latter were entirely different from those described in Acts ("a mystic communing with God, an ecstatic form of private prayer and praise"). In chapter VI the author traces the development of the modern tongues movement, with the historical background of Acts and First Corinthians as a corrective and standard. In chapter VII (The Occasion and Cause of Modern Tongues), very valuable, he tries to account for the modern fanatic fad of tongues. In chapter VIII (The Cessation of Tongues) he shows that the "gift served its purpose as a sign from God during the Church's childhood." Chapter IX (The Approach to the Problem) suggests to the pastor how to deal with the tongues movement in his practical ministry. (But we disagree with the author, who applies the "Forbid not" of 1 Cor. 14, 39 to modern tongues crazes, since at Corinth the tongues were gifts of the Spirit, while today we have no assurance at all of any legitimate, God-willed manifestation of such Pentecostalism.) Chapter X (The Answer) is very important, since it suggests preventives and antidotes to discourage or extirpate Pentecostalism. (Here, however, the reader must exercise his own judgment.) All in all, the volume is of value in helping Christians rightly to judge the modern tongues movement and provides good study material for Bible and other instruction classes.

J. T. MUELLER.

**The Congregation and Its Work.** By Paul Edward Keyser. The United Lutheran Publication House. 140 pages,  $5\frac{1}{2} \times 7\frac{1}{4}$ . Price, 40 cts. Order through Concordia Publishing House, St. Louis, Mo.

The purpose of this book, gotten out in paper covers for wide distribution, under the auspices of the Parish and Church School Board of the United Lutheran Church in America, is given as follows in the foreword: "The importance of leadership education in the Church is universally acknowledged. . . . There is evident everywhere an earnest desire for a program of leadership education, which will help present and prospective congregational leaders to equip themselves for more effective service."

This book is one of a series called *Lutheran Leadership Course*. We are glad to present it for review for two reasons: 1. to inform our readers that others recognize the importance of organized church-work under good leadership and the great demands that are made on such leaders at the present time; 2. because we can on the whole recommend this book to our pastors as a helpful guide along the lines indicated.

We cannot approve of some few statements in the book, as when it is said that a Lutheran congregation may cooperate with "various religious and semireligious organizations" (p. 24) or that a Lutheran Sunday-school may affiliate with "an interdenominational association" (p. 118). These suggestions are made in spite of the fact that the author of the book expressly says: "A congregation should avoid relationships which necessitate the denial, suppression, or compromise of its own faith and mission. A church's faith and mission are of supreme importance to its very life. To win some outside cooperation at the price of any sacrifice of these is too costly, much too costly. It is infinitely better for a congregation to go its way alone and do its best by itself than to yield at points where it dare not yield if it is to be true to its character and

purpose. The demands made in return for cooperation are often very subtle; sometimes indeed they are not even stated. A congregation ought to be exceedingly careful before it agrees to work with an outside agency of any sort. Only when it is positively certain that there is no danger to its faith and work should it enter into commitments" (p. 117).

We also think it is a mistake to let church-members believe that they are in good standing when they have communed "at least once a year" (p. 118). Such a statement has the example of the Roman Catholic Church as a basis, but not the Bible.

The author has well spoken when he says: "The congregation is the real seat of authority in so far as its own total life and work are concerned. To it, therefore, belongs ultimate control, not to the pastor, not to any other person, not to any group within it or outside it. There is no power that can rightfully take from the congregation itself its right or its responsibility to control its own affairs—all of them. Even a synod or another general church-body has rights within a congregation only as that congregation itself has delegated these to the general body" (p. 87). The reference which is made to synod cannot mean, of course, that a synod has no right or duty to take its pastors and congregations to task and to discipline them when they become guilty of false doctrine or unscriptural practise; for to preserve purity of doctrine, etc., is one of the chief purposes of a synodical organization.

A congregation or synodical body should not deceive itself into thinking that it is efficient when it has ample machinery to carry on its work. To this the author calls attention, saying: "Foremost among the causes of lack of vitality is the lack of spiritual power. Aims and methods may be good; programs may be unified and balanced; activities may be graded; other persons and groups may cooperate; but if there is no real spiritual power, there is no real life in the activities. Other elements may be wanting; this dare not be wanting. The other things that have been mentioned are more or less machinery—very, very important machinery; this is the dynamic that alone can make the machinery run. It is fundamental, it is imperative, this spiritual power" (p. 54).

J. H. C. FRITZ.

**Mothers and Their Sons.** A Series of Twelve Sermons. Edited by Rev. J. Harold Gwynne. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich. 164 pages,  $5\frac{1}{4} \times 7\frac{3}{4}$ . Price, \$1.00.

The twelve "sermons" of this book are not properly sermons according to Lutheran homiletics, but topical meditations on twelve mothers of the Bible and their sons. The expository value of the various contributions is not on the same level with, and hardly amounts to, an exegesis of the passage which is placed at the head of each meditation. But to pastors who are looking for suggestions for material to present to their ladies' aid societies this collection may be recommended after the elimination of a few doubtful statements, such as on p. 80: "Every human being is a potential child of God; there is something in him of the nature of God." That sentence is ambiguous, to say the least. But instances of this type are rare, and one will be able to use the volume with real blessing.

P. E. KRETMANN.

**Watch Yourself Go By.** By Edward Kuhlmann. The Lutheran Book Concern, Columbus, Ohio. 174 pages,  $5\frac{1}{2} \times 8$ . Price, \$1.00. Order from Concordia Publishing House, St. Louis, Mo.

This is a book of unpretentious little sketches, which you enjoy reading even though now and then in the mirrors here provided you actually see yourself lapsing into unbecoming attitudes. The author chats at his ease about everything under the sun, Bibles, flowers, husbands, wives, children, dresses, hats, preachers, hearers, and many other objects in God's great house (to borrow a phrase from 2 Tim. 2, 20), and always the simple talk is wholesome and well seasoned. Buy the book if you occasionally need—and who does not?—a little relaxation and stimulation.

W. ARNDT.

#### BOOKS RECEIVED

*From the Presbyterian Committee Publication, Richmond, Va.:—*

**Religion in Shoes, or Brother Bryan of Birmingham.** By Hunter B. Blakely, Jr., Minister of First Presbyterian Church, Staunton, Va. 186 pages,  $5 \times 7\frac{1}{2}$ . Price, \$1.00.

*From Fleming H. Revell Company, New York, London, and Edinburgh: He Dwelt among Us.* By Ralph Connor. 174 pages,  $5\frac{1}{4} \times 7\frac{3}{4}$ . Price, \$1.50.

*From the Macmillan Company, New York:—*

**Getting Help from Religion.** By James Gordon Gilkey. 185 pages,  $5 \times 7\frac{1}{2}$ . Price, \$1.75.

„Lutherkult“ für Oktober (1936) bringt einen Artikel von Prof. Theo Müller (Leipzig) über „Die Bedeutung der natürlichen Theologie für die Grundlegung der Ethik“, und Hans Schomerus (Braunschweig) referiert über „Konfessionalismus“. — Heft 9/10 (1936) der „Theologie der Gegenwart“ bespricht besonders die Serie „Bibelhilfe für die Gemeinde“ und die 16. Auflage des Nestle'schen *Novum Testamentum Graece*, die unter anderem auch Rücksicht nimmt auf den Koridethi-Text und die Rhyland-Papyri. — Aus Brasilien (Casa Pubblicadora Concordia) ist eingelaufen das Juli-August-Heft von „Wacht und Weide“ mit etlichen zeitgemäßen Artikeln sowie der „Lutherkalender für Südamerika“, der 168 Seiten stark ist und einen reichhaltigen und gebiegenen Inhalt bietet.

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